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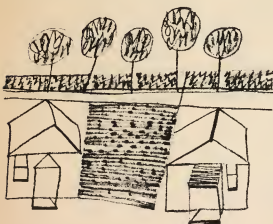
Exploring the Universe

By Dr. Franklin S. Harris Jr.

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The waters surrounding Antarctica are, acre for acre, potentially the richest food-producing areas in the world. More than 80 percent of the total world catch of whales comes from Antarctic waters. In the peak year of 1937, more than 45,000 whales were killed south of the Antarctic convergence. Dr. Sayed Z. El-Sayed of Texas A. and M. University notes that an adult blue whale has a daily food consumption of more than a ton of krill, a shrimplike organism.

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Professor George T. Blanch of Utah State University has called attention to trends in agriculture in Utah and the United States. In the twenty-year period 1939 to 1959 the total number of farms in Utah decreased by 30 percent, and in the United States by 39.3 percent. In Utah the average size of farms increased from 287 to 712 acres but Utah still had nearly twice the national proportion of farms of less than ten acres. In the class of farms of 1000 acres or more, Utah had 9.7 percent of its farms, compared to 3.7 for the United States.

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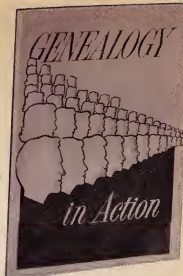
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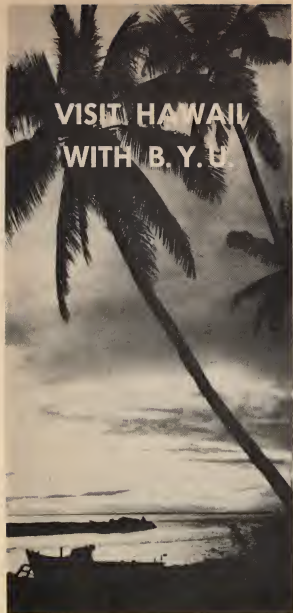
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Letters and Reports

ERA IS ON CAMPUS IN AUSTRALIA

I am a member of the Church of ten months standing, and I would really like to express my gratitude for this wonderful magazine, *The Improvement Era*. Through the generosity of the parents of the missionary elder who baptized me, I have a year's subscription. Each month I wait eagerly for my copy and can never put it down until I have read it from cover to cover, including the advertisements.

I have found that the *Era* has helped to strengthen my testimony, and I find myself drawing on its articles to answer the questions of friends. It is a wonderful missionary tool. . . . Even my friends at the university ask to read it and become interested in church doctrine through it. . . .

Miss Piret Reiljan
Mitcham, Victoria, Australia

GRANITE MEDALLIONS COME IN GROUPS

Nine girls from the Granite Stake in Salt Lake City received the Gold Medallion recently. Stake YWMA president Nettie T. Benson described her pride in the girls "not only for being Gold Medallion girls, but for the good example they are setting for the younger girls in Granite Stake."

Pictured, 1 to r, are Janice Greenburg, Sylvia Evans, Mary Rhoads, Kathy Bretz, Diane Carpenter, Julie Gale, Linda Rees. Carol Koelliker and Joan Bohling are not pictured.

HONOR BEE GIRL EARNED TOP GOAL



Among a number of Beehive girls of outstanding achievement is Nedra Jean White of the Las Vegas (Nevada) North Stake 11th Ward. Nedra is one of those few girls who earn all 91 available honor badges during their first two years of Mutual activity. Requirement for the Worker Bee and Honor Bee is ten awards. Nedra spent an average of ten hours for each badge, learning and engaging in such diverse fields as cooking, gardening, photography, and scripture study. She is the daughter of Mr. and Mrs. J. Howard White, North Las Vegas.

HE'S ALWAYS BEEN WITH US—ALMOST

George A. Wood of the Cedar First Ward, Cedar Stake, Cedar City, Utah, must have set a record of some kind. He has been a subscriber to *The Improvement Era* for his entire married life. That's sixty-two years. George also subscribed to the *Era* for three years before he was married, making his total subscription sixty-five years long.

In 1899 when he first joined the *Era*'s readers, the church publication was the two-year-old successor to *The Contributor*. The *Era* then was a small six by eight journal of black print unrelieved by art or photographs.





An invitation to learning...

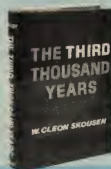


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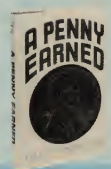


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Churchill

(1874-1965)

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

● On Sunday, January 24, 1965, the world press reported the death at his Hyde Park Gate home of Sir Winston Spencer Churchill, 90. Parliamentarian, newspaper correspondent, "Former Naval Person," soldier, artist, author, Prime Minister, world figure, he was hailed as the greatest man of the century. Whether the century referred to was the twentieth or the near century of his natural life, the accolade could be supported.

Even after ninety years, the phrase "life is short but art is long" suggests subtle meanings for the future of the name Churchill. Some have said that in years to come Churchill the artist and painter will have more enduring fame than Churchill the former naval person and prime minister. Others believe Churchill the author and historian will outlive both the artist and statesman. Some have thought that the remembered, recorded sounds of his voice would forgetfully penetrate the future. In the 1963 ceremony proclaiming Churchill as the only honorary citizen of the United States after Lafayette, President John F. Kennedy viewed his "mobilization of the English language" when England "stood alone" during World War II as a durable contribution to the history of freedom. Earlier, Churchill himself had given this credit to his nation and the character of the British people. They were the true lions of courage,

he said. "I had the luck to be called upon to give the roar."

Whatever the nature and focus of Churchill's future fame, the question posed by his passing is the question of the future of British character. Hitler calculated that his "new order" with its *Luftwaffe*, *Wehrmacht*, and rocketry was far superior to declining British power. But he reckoned without the British character.

British power has declined since Hitler's defeat. India, Burma, Ceylon, Malaya, Shanghai, the vastness of British Africa, Malta, Suez, and the colonies overseas are all gone their separate ways. What remains of the intellectual, physical, and spiritual force generated on a cold and foggy island that swept the world and gave the nineteenth century its stabilizing undergirding? Now that Churchill and the young Victorians are gone, can the "James Bonds" help save the world?

Mention of James Bond (and 007) reminds us that throughout the centuries of British world power, from Henry VII through Churchill, the agents of British civilization even when amoral or immoral (as with Ian Fleming's fictional character, James Bond) usually managed to do moral and Godly work.

The world of diplomacy, like the world of literary fiction, is filled with comment about the "perfidy of Albion," and the "hypocrisy" of



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the British. Churchill as boy student is certainly not the Sunday School model, any more than is the fictional James Bond. Yet somehow or other, the British character seems eventually to get the job done for law and order. Freedom and justice, decency, truth and honor all seem to triumph in the end.

What is the key to this mystery? Is this being "in the world, but not of the world"? Certainly Churchill, as with the Scarlet Pimpernel, Robin Hood, Scotland Yard, and all the fictional British heroes of E. Phillips Oppenheim or Ian Fleming, was both deeply in the world and of it.

Perhaps the key to the mystery, and the lesson thereof, lies in the distinction between being good and doing good. The British character stands out sharply in history for both. Churchill stood for both. His paintings and histories will remind future generations of that fact, after the memory of evils to be overcome has been erased.

"... as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) Such faith takes courage. "Courage," said Sir Winston, "is the virtue that makes all other virtues possible."

Churchill was an Englishman. I doubt that he was an avid churchgoer. He forcefully represents,

as one comes to the sum and substance of his ninety years, courage. Such courage has made it possible for the many to have freedom to be good and do good. Some must, in their human way, attempt in extraordinary fashion to cause the right to prevail. Churchill served under Victoria, Edward VII, George V, Edward VIII, George VI, and Elizabeth II—all Christian monarchs inheriting the traditional title "Defender of the Faith."

Churchill, as a true Tory, probably never forgot that behind loyalty to king and country loomed the responsibilities and the burdens of western Christendom. Whether Whig or Tory, Labor or Liberal, the genius of British character has its roots in this knowledge, in this tradition. To be an Englishman in the next century may well involve a restoration of this knowledge that "... as in Adam all die, even so in Christ shall all be made alive." I suspect that the durable fame of Sir Winston Spencer Churchill, 1874-1965, may well rest with his countrymen, after all, and not alone with his books and paintings, his words and deeds. Christianity restored somehow in these times recommends itself as a better concept than the "post-Christian society" so many contemporary British writers think has arrived.

LATE SNOWFALL

BY ROWENA CHENEY

*As if to mock returning spring,
One last, late snowfall came along
Discouraging the daffodils
And silencing the robins' song.*

*Surprised—and yet not too concerned,
We closed our doors; and snug and warm,
Ignored the white, presumptuous guest
We would not deign to call a storm.*

*And soon the snow had disappeared
With quiet warmth replacing cold;
From every tree the robins sang—
And daffodils revealed their gold.*

*For spring will always have her way.
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The Church Moves On

JANUARY 1965

5 Ordinance work began in the newly dedicated Oakland Temple today.

President Joseph Fielding Smith of the Council of the Twelve dedicated the new Deseret Gymnasium. Speakers at this evening's meeting were President Hugh B. Brown of the First Presidency, Bishop Robert L. Simpson of the Presiding Bishopric, and Elder Harold H. Bennett, president of ZCMI, who was a patron of the old Deseret Gym, beginning in 1912. President McKay was in attendance at this dedicatory meeting but did not address the nearly 1500 persons.

7 The First Presidency announced the appointment of Elder Ray H. Barton, Jr., a Salt Lake City physician, as president of the Southwest British Mission, succeeding President A. Ray Curtis. President Barton is a former high counselor and has been active in Sunday School work. At the time of this call he was serving as priests' adviser in the Yalecrest (Salt Lake City) Ward. Mrs. Helen Grant Barton, a member of the general board of the YWMA, and four of the couple's six children will accompany him to his field of labor.

9 It was announced that Mrs. Ruth H. Funk has been appointed chairman of the planning group of the Adult Correlation Committee. She succeeds Mrs. Christine H. Robinson who is now serving with her husband, President O. Preston Robinson of the British Mission. Elder Marion G. Romney of the Council of the Twelve heads the Adult Correlation Committee.

10 Stake conferences began this weekend, the first held since December 6.

Elder Ellwood J. Stephens sustained as president of East Pocatello (Idaho) Stake succeeding President William R. Cahoon with whom he served as first counselor. Elder Melvin A. Weenig was released as second counselor to be appointed president of the regional mission for minority groups. President Stephens' counselors are Elders Harold B. Thomas and Jay G. Jensen.

14 President David O. McKay indicated that it would be impossible for him and Sister McKay to respond to a personal invitation from President Lyndon B. Johnson to attend his inauguration in Washington, DC. President McKay had received an invitation from President Johnson dated January 4, in which the Chief Executive remembered the invitation he had given verbally last September in Salt Lake City and said: "I would now like to confirm that invitation in writing and to let you know that Mrs. Johnson and I would be greatly pleased if you and Mrs. McKay could be here in Washington on this occasion." President McKay replied that he was deeply honored, but that his doctors "advise it would be unwise for us to make the trip back to Washington at this time." He also gave the assurance "that you have our heartfelt congratulations and best wishes during this momentous time in your lives. . . . The honor and obligations (Continued on page 186)



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The Church Moves On

(Continued from page 184)

that have been placed upon you as President of the United States are beyond man's ability to weigh or measure, and can be carried successfully only with the help of Divine Providence. We pray for your divine guidance in using the powers of your office in the preservation of Freedom, Justice, Enlightenment, and Peace among men."

Growth rate of Protestant congregations in the United States was eight-tenths of one percent in 1962 and three and two-tenths percent in 1963, over the previous figures, the current edition of the *Yearbook of American Churches* said. The volume gave indications that at least half of the reported 1963 gain was illusory and that Protestant church membership is still declining in relation to the population as a whole, a trend that has persisted since 1960.

17 "Profiles in Courage," the popular dramatic series, presented the story of Alexander William Doniphan in his refusal to carry out orders of a superior army officer to execute the Prophet Joseph Smith and other early church leaders at Far West, Missouri in July 1838. The program, with an audience estimated to be in the millions, was a feature of the National Broadcasting Company.

19 Momentarily the fog lifted at the Salt Lake airport allowing one plane of Salt Lake Tabernacle Choir members to get off the ground and fly to Washington, DC, where they would take part in the inaugural program the following day at President Lyndon B. Johnson's request. Six bus loads of other choir members were forced to make the nine-hour trip to Las Vegas, Nevada, where they boarded planes at 12:30 the next morning, arriving at their destination at 6 am.

20 The Salt Lake Tabernacle Choir sang at the inauguration of President Lyndon B. Johnson. Later in the afternoon (4 pm MST) President Johnson telephoned President McKay, saying: "Dr. McKay [a term President (Continued on page 254)]

President McKay becomes oldest Church President

President David O. McKay, a most remarkable leader among the remarkable leaders who have served and now serve as General Authorities of The Church of Jesus Christ of Latter-day Saints, will in this month of March become the oldest man to hold the Presidency of the Church in this dispensation.

On March 13, 1965, President McKay will have attained 91 years, 186 days. President Wilford Woodruff lived 91 years, 185 days—from March 1, 1807 to September 2, 1898.

President McKay has served in the leading councils of the Church since being ordained an Apostle April 9, 1906: as a member of the Council of the Twelve from April 1906 to October 1934; as a Counselor in the First Presidency from October 1934 to April 1951; and since April 9, 1951, as President of the Church.

President Heber J. Grant served sixty-two years

The General Authority who has thus far served the longest time was President Heber J. Grant, who was ordained an Apostle October 16, 1882, sustained President of the Church November 23, 1918, and passed away May 14, 1945, after more than sixty-two years as a General Authority.

President Joseph F. Smith in First Presidency over thirty-eight years

President Joseph F. Smith

served as a member of the First Presidency the longest. He was ordained an Apostle July 1, 1866 and set apart as a member of the Council of the Twelve October 8, 1867. He was called into the First Presidency October 10, 1880, where he served as a Counselor to Presidents John Taylor, Wilford Woodruff, and Lorenzo Snow. Following President Snow's death in 1901, President Smith was sustained as President of the Church October 17, 1901, where he served until his passing, November 19, 1918. President Smith was thus a member of the First Presidency for over 38 years, but the First Presidency did not function as such for some 19 months following the death of President Taylor and the sustaining of President Woodruff.

Brigham Young President for thirty years

The longest term as President of the Church was served by President Brigham Young, who was sustained as President December 27, 1847, and died August 29, 1877—a service of almost 30 years. In addition, President Young was senior member of the Council of the Twelve at the martyrdom of the Prophet Joseph Smith in June 1844, and directed the Church until he was sustained as President of the Church.

President Charles W. Penrose oldest of all General Authorities

The oldest man thus far to

serve in these Councils of the Church was President Charles W. Penrose, Apostle and Counselor to Presidents Joseph F. Smith and Heber J. Grant. Lifelong members of the Church, now barely in their fifties can recall this writer of our hymns and tracts and are startled to realize that President Penrose was born in London, England, February 4, 1832, not long after the restored Church was moving forward on the American frontier. President Penrose died May 16, 1925, several months past his 93rd birthday.

President Joseph Fielding Smith of the Council of the Twelve has been a member of that quorum longer than any other elder to date President Smith was ordained an Apostle April 7, 1910—and has served almost fifty-five years.

We were walking along a street on a quiet Sabbath afternoon in January. The voice of a pre-school-ager came from the play area behind her home: "I only know one song and I only know part of it," and then with conviction she sang, "We thank thee, O God, for a prophet to guide us in these latter days." There was no doubt in her mind or in her voice that she was singing about President David O. McKay, the prophet for this people and for the world in our day and age. May the Lord sustain and lengthen his days as the Church moves ever forward.

The Latter-day

As Latter-day Saints, we bear testimony to the world that we have the same gospel that Jesus Christ and his Apostles preached.

I invite those who are not of us to "lay aside preconceived notions, dogmas, and all personal prejudice and bias," and to investigate the principles advocated by this Church. Visit the homes of the people who have joined this Church, and then silently, reverently, take notice, one by one, of the truths that will be brought into the soul, and see, as all who will may see and know, that there is nothing in this Church of which anybody need be ashamed.

Go into any Latter-day Saint home, and there see if you can find anything that is not uplifting and ennobling. Take the beginning of that home. When the couple first knelt at the altar and joined hands in holy wedlock, they had taught to them and had burning in their souls a conviction of the sacredness of the tie that would bind them in matrimony. The young man knew that he was taking that woman to be his wife to protect and love not only for this life but also for all eternity. That marriage tie was not one that could be broken because of a mere whim or a mere quarrel that might arise or because some difficulty might be encountered. They entered upon that obligation as one of the most sacred in life. Such was the commencement of this home. That was the obligation taken by the young married couple.

Now go into their home after several years of marriage. Participate in the morning devotion, partake of the spirit, and see if there is not everything that you would long for and hope to find in an ideal home: the morning prayer; the blessing on the food; the

children's participating in the morning devotion; the father's kissing the wife and children good-bye as he goes to work, leaving his "God bless you" as a blessing in his home while he is away from it; the mother's prayer going with father as he goes forth to his daily work; then the children's getting ready for school—all of which shows how deeply concerned the parents are with the education and development of their own and their children's souls. Go back in the evening; participate in the evening prayer; watch the little ones as they kneel by mother's knee; listen to the prayer that ascends from their souls.

See in it, if you can, anything of bitterness for humanity. See in it, if you can, anything that would tear down another's creed. See in it, if you can, anything that would degrade a little child's soul. You cannot find it, you cannot hear it in the true Latter-day Saint home. But you will find everything that is ennobling—the little child praying for those who are around him and for those who carry responsibility in the Church and in the nation, praying for the father if he happens to be out on some duty—the little child's whole being is drawn into the great principle of love and blessing to humanity. Such a home, with many more beautiful characteristics than I have mentioned, is the home of the true Latter-day Saint.

Follow the man as he goes out from that home into his business life. What are his ambitions? What are his aims? If he follows the teachings



Saints

of the Church, there will be nothing that can tempt him to step aside from the path of honesty or honor. In business the Latter-day Saint must be honest. In social functions he must be pure if he is true to the teachings of his religion. In the nation he must be loyal, else he cannot be true to the teachings he has received. He must be true to all. It is almost the universal testimony that our people are honest and fair, that their names attached to a note, or even their word, are just as good as any bond that can be drawn. The Latter-day Saint must be honest and upright if he is true to his teachings.

The religion of the Latter-day Saint teaches him to work. The idler has no place in the Church. Glance at the history of this Church. Go back little more than a short century when the Intermountain West was covered with sagebrush—when it was the home of the Indian and coyote. Think of the men and of the women who stood by their side. Think of the work that was before them—the furrows to be plowed, the ditches to be dug, the sagebrush to be cleared, the bridges to be built, the water to be brought from the mountain streams, that the land might be irrigated when the crops were planted. Think of the hardships

endured and whether there is anything in the Latter-day Saint religion to teach a man to be idle. The gospel teaches us that we are to work, and the Latter-day Saints now go forth on many fronts just as the early members pioneered, first in the

Midwest and later in the West and other colonies of the Church.

A man cannot develop selfishness and be a Latter-day Saint. He simply cannot. It is almost as impossible as to enter the kingdom of God without being born again. Jesus said it could not be done; and the man who is truly a Latter-day Saint simply cannot develop the spirit of selfishness. It is not the Spirit of Christ. The Spirit of Christ is that of unselfishness, that of blessing others, and the whole mission of the Latter-day Saints is to bless others.

So we send missionaries into the field. What motive is a missionary taking from his loved ones, to go out into the world? The motive to bless mankind. He is willing to sacrifice his feelings, his love for the comforts of life, to go out and bless mankind, and give them—like Paul of old—the gospel of Jesus Christ. Why? Because he feels that it is the power of God unto salvation.

But, above all things, The Church of Jesus Christ of Latter-day Saints stands for that which makes for eternal life and eternal happiness. It teaches that God is a person, one who loves us, one who has sympathy with us, one who will hear our prayers, one who is seeking to bring us up to him, that we may understand the laws as he understands them, that we may progress eternally. It teaches us that Jesus is our Elder Brother, that he passed through this world and was tempted as we, that he overcame the world and was received into heaven, that while on earth, he established the gospel, the code of laws, the principles, whereby mankind might come back into God's presence and enjoy it eternally.

THE
EDITOR'S
PAGE
BY
PRESIDENT
DAVID O.
MCKAY

**WERE THERE PHYSICAL
DEFORMITIES IN THE
PREEXISTENCE?**

QUESTION: *"In discussing principles of the gospel and conditions in the preexistence, the question was asked whether or not those who are born into this world with some mental or physical defect were being punished for acts performed by them in the spirit world. Will you please state whether this is a true doctrine or not? It does not seem to me to be a reasonable doctrine."*

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

ANSWER: The simple answer to this question is that it is not true and is without one iota of justification. The Lord revealed to the Prophet Joseph Smith the following:

"Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again . . . innocent before God.

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers." (D&C 93:38-39.)

We must in all reason conclude that some physical defect at birth is due to some accident or other cause that can be laid at the door of mortal conditions and

not to some premortal defect or punishment in the spirit world. When the disciples came to the Savior and asked the question concerning the man who was born blind, the question whether this defect came upon him because of a condition existing in the spirit world, he gave them the assurance that such was not the case. We have reason to believe that every spirit that comes into this world was whole and free from such defects in the preexistence.

Morality is subject to far different laws from those which exist in the world of spirits, evidently. The defects at birth must be considered to be due to misfortunate conditions prevailing in this mortal world. We came here in a world that is subject to mortal conditions. Sickness, disease, deformities, and such must be considered to be misfortunate conditions which are confined to the imperfect conditions in mortality. It does not seem to be consistent with heavenly conditions

for defects of a physical nature, which evidently belong to the body, not the spirit, to be existing in the spirit world.

We are definitely taught in the scriptures that we, the children of this world, are the offspring of God. This is taught us in the scriptures. Here are two passages that are accepted by all Latter-day Saints covering this point. One is in the vision given to the Prophet Joseph Smith and Sidney Rigdon, February 16, 1832, when they were taught that the children of men are spiritually "begotten sons and daughters of God." (*Ibid.*, 76:24.) The other is in the prophetic

utterance of the Apostle Paul as he stood on Mars' hill teaching the Greeks, before the altar with the inscription: "TO THE UNKNOWN GOD." Evidently these Greeks had before them a statement that we are the "offspring" of God. Therefore Paul in his discourse called their attention to this correct statement and then argued in behalf of the proper worship of the Supreme Being, calling their attention to the fact that even in their national belief they were ignorantly worshipping the Divine Creator, and he said to them: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17:24-29.)

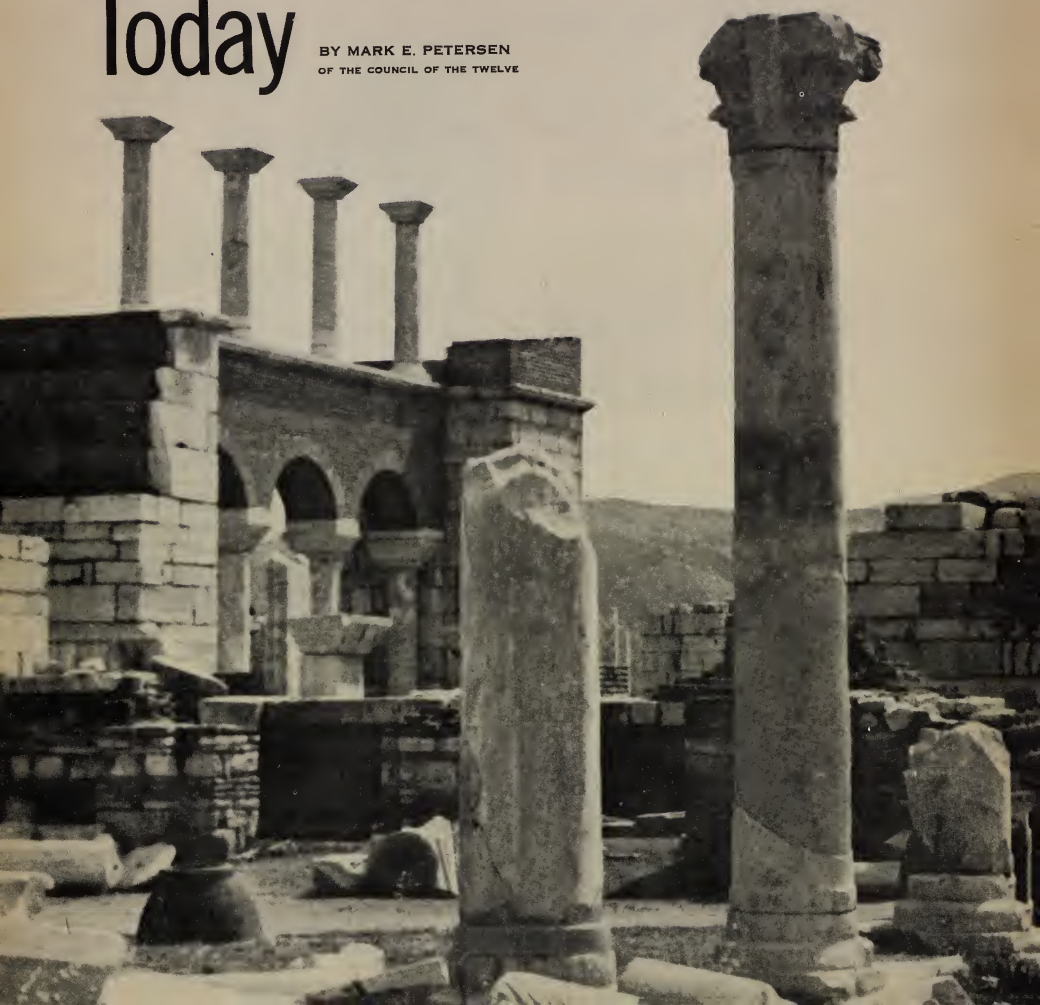
This idea that people could be deformed, blind, or otherwise maimed before they were born, it seems, was believed in ancient times.

However, it is a ridiculous notion that the spiritual offspring of God would be subject to spiritual defects before they were born into mortality. We are subject to all the vicissitudes that go with a temporal existence, sickness and physical defects as well as health, but such things will not exist in the world of spirits nor in the kingdom of God after the resurrection. The Lord has made this perfectly clear.



Ancient EPHESUS Today

BY MARK E. PETERSEN
OF THE COUNCIL OF THE TWELVE



Ephesus—the sparkling life-center of ancient Asia Minor—is in ruins today, but she has a message for modern mankind.

Here and there a pillar is still standing, and occasionally a wall or two. Although considerably worse for the wear and tear of time and weather, beautiful marble streets remain as in ancient times.

Water systems, much like those of modern cities, are still in evidence. The remains of temples and amphitheaters are to be seen, as well as the city's fabled approach to the sea, now covered by the silt and dirt of a river delta built up over the centuries.

All are there in mute testimony to the grandeur of the past, once the pride of the entire Middle East.

It was there that Diana of the Ephesians, also known as the goddess Artemis, swayed people's lives by her tremendous wealth and sensuous appeal.

Reading the history of Diana and her cults, it is not to be wondered at that the silversmiths persecuted Paul and considered their craft in danger because of his teachings.

Diana and Paul were at opposite poles. Nothing Diana represented could be countenanced by Paul. All that Paul taught contradicted the paganistic religion of Diana. There was no common ground between the chaste principles of the Apostle to the gentiles and the lust-inspiring cultism of this so-called goddess of fertility.

But with all her wealth and power, Diana today is forgotten, and Ephesus, her city, is but a mass of ruins visited now by only a few tourists and the hawkers who make a meager living selling relics that may be found there.

Demolished as she is, Ephesus still speaks, and her message provides silent but important echoes of the teachings of those early Christian leaders who had the courage to go there.

Paul was in Ephesus. Of this there can be no doubt. But so were Timothy, Luke, and John the Revelator. There is much reason to suppose that Mary, mother of the Christ, was also there and that she lived her last years in a suburb of that mighty city after escaping from besieged Jerusalem. Ephesus has much to interest and challenge the modern student of religion.

One of the most interesting places is the so-called "double church" or, as it is known today, St. Mary's Church. It is, and was, a tremendous place. Walls are still to be seen, standing probably eight feet high in places, yet with many parts leveled to the ground.

These walls are built of brick, Roman style, hard baked in kilns. The site gives the appearance of two churches having been built together, end to end, with a small opening between. The two together extend for a distance of seven hundred feet. The width is about two hundred feet.

Our guide, a well-educated Turk, a graduate of Oxford University in England, took careful pains to show us this church. Particularly did he direct us to a large room on one end of the structure, with some of its walls still standing.

In the midst of this room was a circular opening in the broken marble floor. It was a curious opening nearly four feet deep and probably seven feet in diameter, perfectly round.

On opposite sides of this circular opening were steps descending into the floor of the hole. They too

← Marble columns and piled stones remain of St. John's Church.

Brick remains suggest size, shape of St. Mary's Church with font.

PHOTOS BY THE AUTHOR



had been covered by marble, now mostly broken off.

On the floor of the hole, and at one side, was what obviously was a drain leading into the stone-lined sewer which was characteristic of this ancient city.

We asked the guide what this had been.

"It was a baptismal font," he said promptly.

"But didn't they baptize by sprinkling in those days?" we asked him.

"Certainly not," he replied. "All baptisms in that day were by immersion. This was a font, and do you see those steps leading into it? It was down those steps that converts were taken, and they were baptized in this font by immersion, the only baptism known to the early Christians."

The guide then informed us that this church had been built in the year 351 AD and that it had been used for at least a century afterward, before raiders came in and destroyed much of the city.

Baptism by immersion as late as 351 AD, and later! The font was built in that year and was used for a long time afterward.

Mute evidence—but convincing!

Leading off in another direction, the guide then took us to the Church of St. John, as he called it, ruins of a more beautiful marble structure.

In a prominent part of the white marble floor in what once had obviously been a spacious and beautiful edifice was another opening in the floor, but different from that in St. Mary's Church. The entire opening was in the form of a cross, but in the center was another circular opening, with steps again leading into it.

"Another baptismal font," said the guide.

"But why the shape of the cross?" we asked.

"This building was erected in 400 AD and destroyed a century later by invaders who took the city. In 600 AD the building was reconstructed, and these are the remains of the restored building. This font dates back at least to 600 AD, and as you see, by that time they had begun to use the sign of the cross. They still baptized by immersion, but made the sign of the cross a part of it. Hence the shape of this font."

Again, it was unmistakable evidence: immersion was the original mode of baptism.

"Would you like to see where Mary lived?" he asked.

Of course we would, and told him so.

We returned to the car and drove for a mile or so from the ruined city. There we saw a hill of considerable prominence. A steep roadway had been built to the top, reminding us of the canyon dugways in the Rocky Mountains.

On the top of the hill was a little stone house, surrounded by trees, with a spring at one side.

The guide explained that this is now a shrine of the Roman Catholic Church. He said that Christianity is not allowed in any form in Turkey (Ephesus is now part of modern Turkey, about thirty miles from Izmir.)

Because Turkey is developing a tourist trade, and since this shrine has tourist value; the guide explained, Turkey allows the Catholic Church to maintain this shrine. But the priest who has charge is not allowed to wear his usual priestly costume and is required to dress in business clothing.

We approached the house and were met by the priest, a jovial young man, and extremely friendly.

He led us into the little building, the larger part of

Baptismal font in ruins of St. Mary's Church.



Steps offer mute evidence to use of font.



Baptismal font in St. John's Church ruins, built 600 AD, has assumed shape of cross.



which was equipped like a small Catholic chapel. To the right and off the front of the building was a small room into which he led us.

"This," he said, "is the room where Mary lived. This is the original floor. She stood on these stones. And do you see the lower part of this wall? It was part of the original wall of her house."

He pointed to a line across the wall about three feet above the floor. "This is the end of the original wall," he went on; "the section above it for about two feet was built in 400 AD. You see," he added, "Christian followers rebuilt her old home which had fallen down by that time. Later still, that restored home was burned."

He showed us blackened sections of the wall as evidence. The rest was modern.

We asked how Mary happened to come to Ephesus.

The priest explained that Jesus, from the cross, had given custody of his mother to the beloved disciple John. When it became necessary for John to leave Jerusalem, he brought Mary with him to Ephesus. Here lived Timothy, Luke, and for a while Paul. There was an active Christian community in Ephesus at that time.

John was banished to nearby Patmos where he had the revelation, but Mary remained in this home until her death, the priest explained.

It was recalled that a similar story is told about a shrine in Palestine. But we did not interrupt the story.

We asked how long John remained in Ephesus. The priest said it is the belief of the Catholic Church that John remained there until the year 105 AD. He

was the marvel of all who knew him because of his great age, the priest explained.

"Then he outlived Peter by about forty years?" we asked.

"That is true," the priest said. "Peter was sacrificed by the Romans about 64 AD, probably in 66 AD. The date is not definitely known."

"And was John the only surviving Apostle for forty years?" we continued in our questioning.

"That is right," the priest replied. "He bore great influence throughout the Christian Church for all those years."

"And Ephesus was his headquarters?"

"That is right," the priest continued. "He visited many of the churches from here, and traveled extensively."

We returned to our car and started back to Izmir, wondering about the story of Mary and John.

If John was the presiding authority of the Church for forty years after the death of Peter, how does this affect the claims that Linus, Anacletus, and Clement headed the Church after Peter?

John must have outlived all three of them. And even if he had not, would they have presided over John the beloved of the Lord?

And if John were the only surviving General Authority of the Church, and his headquarters were in Ephesus, what happens to the claims of Rome as to its being the cradle of Christianity?

There was much to think about. We continued our journey, convinced that Ephesus has a message for modern mankind and that it helps sustain the truth of Mormonism.

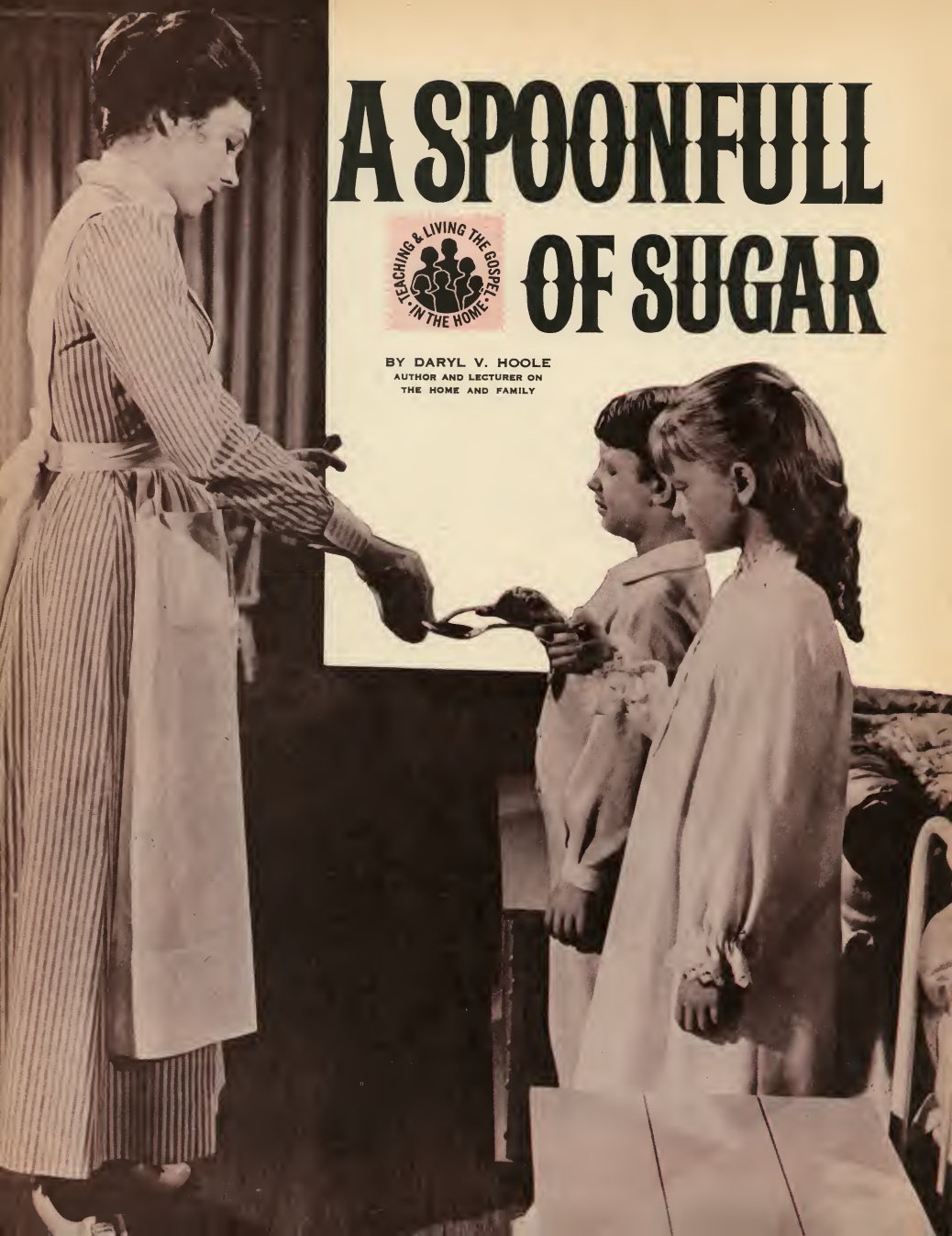
By tradition, Mary lived in Ephesus at this site. Only a whisper of glory is heard in Ephesian amphitheater ruins.



A SPOONFULL OF SUGAR



BY DARYL V. HOOLE
AUTHOR AND LECTURER ON
THE HOME AND FAMILY



*First in a series of
articles giving
helpful suggestions for
Family Home Evenings*

Just then the school bell rang, and the first boy sighed and said, "Oh, well, let's go in and string those darned beads again."

How can we conduct our Family Home Evenings in a manner so the children won't be stringing beads when actually they have space age thoughts and interests?

The subsequent articles in this series will suggest some spoonfuls of sugar which you may use to help your children take an interest in and value and live the gospel teachings you are presenting to them.

A traveler visited a church in Germany, famous for its stained-glass windows. The exterior was plain, and there was no beauty in the windows from outside—there never is, you know.

As the traveler stepped inside, he felt a keen disappointment. It was drab and dark and uninviting. A very old guide directed him forward and, looking to the east where the sun was shining, a marvelous sight broke upon him. There was Jesus in the temple with the doctors. The guide urged him to return at noon. He then found another window in the sun, and Jesus was walking upon the water.

The old guide begged him to return one last time at sunset. These rays fell upon Christ on the cross.

Through the careful insistence of the guide, the traveler saw the choice views in the church, but many other visitors had come to the church and found disillusionment. Some viewed only the outside, others looked at the windows from the wrong angle, and still others came on a foggy day. No one directed them.

It is much the same with our young children. Before them stands a priceless treasure—the gospel of Jesus Christ—but without guidance and direction they cannot see the beauty of it. As parents, it is the greatest calling of our lives to be our children's guide and to teach them the gospel in such a manner that they may know that it is more precious and important than anything else in life.

We are deeply grateful for the Family Home Evening program. Now it is up to each set of parents in the Church to make it the blessing it can be.

In our Family Home Evenings with five small children, we have discovered two great truths. One is: *The better prepared we are as parents, the better our children behave.* The other one is: *The more creative and interesting our approach is to the lesson, the more the children learn, and the longer they remember it.*

Preparation

Charles Schwab, the multi-millionaire Bethlehem

The author with her husband, Hank and their five children.

● In the motion picture film *Mary Poppins*, we were delighted with the song "A Spoonful of Sugar Helps the Medicine Go Down." This thought suggests a technique which should be used by every parent and teacher. Whatever we're offering a child—whether it's something to build his body, his mind, or his spirit—it can be made much more acceptable if it is presented with "a spoonful of sugar."

During the past few months, the leaders of the Church have brought vividly to our attention that systematic and effective teaching of the gospel in the home is the need of the hour. They have given us inspired materials with which to work. The challenge to us as parents is to present this to our children in a way that will be appealing to them.

Two first-graders were about to enter the school when a huge jet flew over. "That's a BG-50," said one.

"No, it isn't—it's a BX-41," said the other, "and it's not going more than 750 miles an hour because it didn't break the sound barrier."

The first boy agreed as to the speed and said, "It's really amazing the pressure that develops on those planes when they go into a dive—almost 1,200 pounds per square inch."

Steel man, accredited one simple principle for most of his success. One day he said to an efficiency expert, Ivy Lee: "If you can give us something to pep us up to do the things we know we ought to do, I'll gladly pay you anything within reason you ask."

"Fine," answered Mr. Lee, "I can give you something in twenty minutes that will step up your 'doing' by at least fifty percent."

"All right," said Mr. Schwab, "let's have it."

Ivy Lee handed Charles Schwab a blank sheet of note paper and said: "Write down the six most important tasks you have to do tomorrow and number

them in the order of their importance. Now, put this paper in your pocket and the first thing tomorrow morning look at item number one and start working on it until it is finished. Then tackle item two in the same way; then item three and so on. Do this until quitting time.

"Don't be concerned if you have finished only one or two. You'll be working on the most important ones. The others can wait. If you can't finish them all by this method, you couldn't have with any other method, either, and without some system, you'd probably not even have decided which was the most important.

"Do this every working day. After you've convinced yourself of the value of this system, have your men try it. Try it as long as you wish and then send me a check for what you think it is worth."

A few weeks later, Charles Schwab sent Ivy Lee a check for \$25,000 with a letter saying the lesson was the most profitable he had ever learned.

This system made Charles Schwab one of the world's wealthy men. This same system can provide you with a wealth of spiritual blessings which will make you and your family rich for all eternity.

With the many, many cares of daily living, there just won't be time to prepare for a Family Home Evening unless you plan for the time, work for the time, and then take the time. When work and activities are planned in advance and then approached systematically, twice as much can be done in half the length of time. There will be time to prepare and hold family home evenings if you plan. Designate one day early in the week to prepare for your Family Home Evenings, and then make it number one on your list of activities. Set aside another day to hold your Family Home Evenings. Put this at the head of the list so that no matter what else happens, your Family Home Evening will take place. President McKay has said: "No other success can compensate for failure in the home." (April 1964 general conference; Improvement Era, 67, 445.)

In our family we have found it most helpful to have a Family Home Evening notebook. It's just a simple loose-leaf binder containing a pad of paper. I prepare the program for a particular Family Home Evening (sometimes the children help make the plans, too), write it down in the notebook, and then give it to my husband so he can be ready to conduct the program. A preplanned program in this manner eliminates the family's discussing, "What song should we sing?" or "Who wants to say the prayer?" which invariably ends up in an unnecessary discussion. The children respect the plans in the notebook and their father's authority as patriarch of our family and head



of our home. Frequently I write down the words to the songs to be sung. This helps my husband join in the singing of Junior Sunday School hymns and Primary songs.

A typical program for our young children could be as follows: (A similar program, though on a more mature level, could be used for older children.)

Welcome: (parent or child)

Opening song: "Jesus Wants Me for a Sunbeam" (led by child)

Prayer: (child)

Family council: (conducted by father and should last five to ten minutes) Brief discussion about activities and responsibilities of family members. This should be a pleasant time, not a battle ground! It's a good opportunity for a project or learning experience, such as teaching children how to answer the telephone correctly, how to make an introduction, what our address and telephone number are.

Poem: (child)

Songs: (led by child)

Story or recitation: (child)

Finger play or rest exercise: (conducted by young child)

Language lesson: (If either parent speaks a foreign language, this is a good time to teach a few words to the children. Children find it fun and easy to learn at a young age.)

Lesson: (mother or father) *Family Home Evening Manual*

Activity: *Family Home Evening Manual*

Closing song: (led by child) "I Am a Child of God"

Prayer: (family prayer with everyone taking turns)

Refreshments: (members of the family will take turns providing simple refreshments)

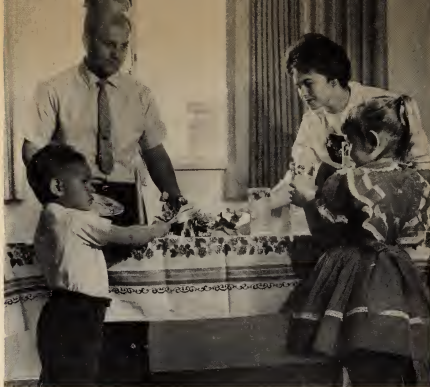
Creative Approach

The well-worn cliché, "One picture is worth a thousand words," is nevertheless amazingly true. The value of using visual materials such as mounted pictures, illustrations from books, flannelboard demonstrations, flip charts, flash cards, and chalk boards cannot be overstressed. Subsequent articles in this series will expand on these ideas as well as the ones to follow in the next paragraphs.

Children of all ages love and learn from puppets. In fact, it's difficult to surpass a puppet as a teacher!

Retold stories that motivate, dramatizations, talks, and lessons by children, and family activities which encourage direct application of the lessons can be very effective.

As parents, be alert to ideas everywhere. Make



notes of them and file them so they won't be forgotten or misplaced.

Learn to see a story in day-by-day experiences. Let your imagination go to work in helping you make up a story that could meet a need in your family. "Gertie the Grumbler" has helped a lot at our house.

Church books and periodicals and other worthwhile books and magazines offer numerous ideas. To make stories meaningful, however, the child should be able to apply some part of it in his own life; for example, the biblical account of David and Goliath is in itself a fascinating story, and children love to hear it. But if the story is to bring about any improvement in the child's life, he must realize how it can apply to him. He will understand that it was through the help of the Lord that David was able to conquer Goliath, but it is unlikely he will ever do battle with a giant, so he may dismiss the lesson. (Continued on page 256)

PROFILE AMONG THE SAINTS:

Georgette Leroy, Mother of Missionaries

BY LEOLA SEELY ANDERSON

● At the open window five floors up appeared five laughing faces—one topped by graying hair, *Maman* Georgette; Annick, a lovely twenty-two; Josette, the madcap twelve-year-old with “chopped-off” locks (“Joseph, not Josette!” *Maman* lamented); Jean-Pierre, forty pounds of animated blue-eyed boy; and petite golden-haired Nelly (“our little Lily”), granddaughter and darling of the family. Five of the nine Leroyes waved enthusiastically to us from their high walk-up apartment as we drove up below.

The heads disappeared from the window, and in a few moments the younger ones burst from the door on the ground floor to sweep us up with their exuberance, to hurry us up the five flights of steps to meet *Maman*.

A tiny Breton woman, five-feet-two, whose two sons are believed to be the first missionaries ever to serve the Church from Brittany, received us with dignity and grace. Though we had been exchanging letters for more than a year, though our missionary

son had baptized her and her children, though we felt close as “family,” we hesitated at the door. Georgette Leroy’s bright blue eyes filled with tears; she held out her arms to us, and we were taken into a French heart and home.

It is a rare privilege to stay overnight with the French. Some people will entertain lavishly and warmly—but not at home. Their hearth is a private domain; the stranger is not usually included. Not only did Sister Georgette entertain us royally, but also we were permitted a glimpse into the inner recesses of her being. What we found there is the fabric of which a Latter-day Saint soul is fashioned.

There is no *Papa* Leroy in the fifth floor flat. He left the family years ago by way of non-support, disinterest, and neglect. And this has not always been a laughing, happy family. In fact, not very long ago it was a defeated, despairing group of seven. The older sons were gone, one to the military, one married. Two others, ages fifteen and sixteen, were too young to support the family; *Maman* was too ill. Annick, working in a print shop, supplied the major funds on which the family lived.

When we knew her better Georgette Leroy told us her story, a heartbreaking account of fear, loneliness, privation.

Born at St. André, Orne, in Normandy, at the close of World War I, she was the daughter of a veteran railroad track layer. She began life weighing less than two pounds—an infant nobody expected to live, no-



body except her mother, that is. Her *mère* became known as "St. Anthony" among the villagers, for that personage was always pictured as leading the tiny Christ Child by the hand. As the little girl grew, *Mère* carried her in a basket when she went to the well for water, the blue eyes of the child peeping over the basket's rim.

Her childhood with a brother and a sister was one of change, of moving from place to place, "fearing hosts of strangers," of "playing better with animals than with other children." Her happiest hours were spent gathering filberts in the woods or studying at school. At fourteen she went to work in a perfume factory, the famous *Maison de Bagot*.

Her marriage was ill-starred from the beginning. *Mère* warned her: "Stonecutters are drunkards!" But she did not believe—not then. She was still looking for love; for friendship; for someone to share her warm, impulsive nature. She was disappointed from the first.

Annick was just a baby when the second war struck. Living became ever more difficult. Friends took care of her child while she went to work; her husband seldom tried to find a job. As the years of the war dragged on, as the Germans invaded from Normandy, her nerves wore raw; and with the births of three babies at less than year intervals, her health, too, broke. One child died; the third was born amid the terrors of an air attack in which every other house in the residential area was destroyed. The wall at the

head of her bed fell down; she was transported seventeen kilometers in a truck to a hospital where nobody expected her to survive.

But she did—to endure other hardships: a month in the woods where the French *Résistance* hid out when the enemy looted and burned the city, planes dropping some provisions to the patriots; endless days in a chateau filled with refugees, rats, pigs, while the air force staged dogfights in the sky overhead and red flares from US spy planes at night lighted the chateau courtyard where tanks were stored. Nobody made any plans for the future. Few of the horrors of war passed her by. At its end she was broken in body and spirit.

During the years that followed, life was a touch-and-go affair with few bright spots. Somehow she held her family together; Josette and Jean-Pierre were born. Her husband made little pretense of supporting his family, absenting himself for long periods of time.

The oldest son, Jacques, married and moved; the second, Bernard, joined the military. Claude-Gerard became an apprentice to learn plumbing and central heating; the others were in school. *Papa* left for good.

Georgette was too ill, too hopeless to work. She had reached dead end. There was no place to turn for help. She grew desperate.

When two young Mormon elders knocked at her door, she sent them away. The next day as the sun was setting, two more came by. "Not knowing why," she mused, "I invited them in."



"How we all depend on these young missionaries for counsel, inspiration!" she said. "It was as if the Father knew that I had gone as far as I could endure alone."

Everything changed. Claude-Gerard was baptized in the city where he was studying; Annick, Hubert, Josette—all were baptized. But *Maman* was finding the new life too good to be true. She hesitated; she could not believe that a new religion could make the changes she saw in her own children. They were laughing; they were interested again; they brought friends home; they adored the elders. She found herself inviting the missionaries to dinner. "It is so easy to take a little from each of the six and make two more portions," she wrote in a letter. "These young men mean everything to my children. For the first time in our lives we do not feel alone. *We are no longer afraid.*"

At length she too was baptized, and the change was complete. Even Jacques had joined the Church. Jean-Pierre was baptized when he turned eight last October. Nelly looks forward to her next three birthdays, when she will be old enough for baptism.

Claude-Gerard finished his apprenticeship and received his papers as journeyman. He could now help support the family! But before he had secured his first job, the Church called him on a building mission. He was not yet eighteen. Already he had served as first counselor in the branch presidency and as superintendent of the MIA. *Maman* answered the call bravely. She moved her family from the third floor walk-up apartment to a cheaper one, five floors up, and Claude-Gerard went to Belgium to build chapels.

Maman's health now improved almost miraculously. Soon she was able to work again, but good jobs were hard to get—youth, competition, examinations stood in her way. Yet she found employment at the government operated *Hopital Psychiatrique* working with retarded children. For many months, even through the bitterly cold weather, she has worked regularly, arising at 4 am, walking for an hour to reach the hospital, often returning home after 10 pm. Frequently Hubert rode his bicycle to meet her, and they walked home together, her feet wrapped in burlap so that she would not fall on the icy streets. Yes, her health has been restored.

It was over two years ago that she sent her first boy into the mission field. In the spring of 1963, just a few months after his sixteenth birthday, Hubert was also called on a building mission. Again *Maman* cheerfully let her son go.

Life for the Leroy's has not suddenly become easy, nor is it without its problems, but it has become worthwhile. Now it has meaning and purpose, pleasure and promise. The family who greeted us in the fifth floor walk-up and shared its warm hospitality is a happy, laughing family, one that takes walks together through the Breton countryside, gathering the native yellow gorse and the briar rose, stopping to watch a mother duck instruct her ducklings, stepping aside for the bicycles and motorbikes that race down the gravel road. They are a family busy in the auxiliaries of the Church and loved in their branch. They are, in short, an LDS family in Europe, the kind fast becoming the lifeblood of the Church.



Hubert Leroy



Georgette Leroy



Claude-Gerard Leroy

● Many qualities combine to make a good leader, but two qualities stand above all others in the truly admirable leader.

One is the courage of integrity, the courage to be unceasingly true to one's convictions, the courage to believe so strongly in right principles that one lives privately and publicly by these principles, speaks true to them, and governs at all times in harmony with them.

The other is that beautiful combination of humility and tact which makes everyone aware that the leader to be admired loves God, loves truth, and loves people—that he has an understanding regard for the sacred worth of every human personality. Even as the strength of truth is greater than the strength of falsehood, so the leadership of love is greater than the leadership of fear. The power that lifts up a human soul is greater than the power that crushes it down.

If one has the first quality, of strong convictions, but lacks the second quality, of humility and love and tact, he may be a strong leader but will not be a good leader. He will rule through the power of fear and the position of his office rather than through the power of love and the nobility of his character. If one has the second quality, of humility and love and tact, but not the first quality, of strong and assertive convictions, he may be liked and even loved, but he will be a follower rather than a leader.

Both qualities are essential for ideal leadership.

To say all of this is, of course, merely to repeat in new words what was advanced so clearly by Joseph Smith more than a hundred years ago:

"Behold, there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. . . .

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. . . .

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned"; (D&C 121:34-36, 39, 41.)

THE TWO QUALITIES OF LEADERSHIP

The First Year After Marriage

BY HARVEY L. TAYLOR
ADMINISTRATOR
UNIFIED CHURCH SCHOOL SYSTEM

PART 2



● Suppose we now say something about service adjustment. This is particularly important in the Church where the time of church members is needed so badly in the various organizations of the Church and community. Some decisions should be reached as to the extent to which each of you should give of your time to public service. There should also be a common understanding as to joining clubs, directing plays or taking part in plays, decorating for dances, serving on committees, helping charities, or doing any of the many, many public services in Church or out which take one or the other out of the home. It is my judgment that the first and most important business of young people particularly the first year after their marriage is to give just as much time as possible to each other and to be in each other's presence just as much as possible. If you can render church and public service and go together so that you work together and plan together, that would be excellent, but if it means one has to stay home all the time while the other is gone, I am sure your marriage will not get off to a good start.

Religious adjustments should not be too difficult for young Latter-day Saints, assuming that all of you plan to be married in the temple. One of the first things that you will have to decide after you are married is to have prayers in your home. I strongly recommend that you begin your day every day with family prayer from the very first time you start your new home. Have your individual prayers at night and pray as often as necessary to bring the spirit of our Heavenly Father into your new home and into your new lives. Never eat a meal that hasn't had the blessing of the Lord asked upon it.

During your first year of marriage, establish the idea that when there is sickness in your home you will call in the elders of the Church to administer. It is my personal judgment and testimony that the coming of elders carrying the Holy Priesthood of the Lord into your home in time of sickness will bring healing power and that their administrations will bring relief and in many instances will cure your sick.

Get in the habit of having special prayers. Ask our Heavenly Father to bless and protect you on our

dangerous highways. Ask his blessings upon you when you have any important decisions to make. Establish the idea early so that when your children come along, and they have to take special examinations, or have special preparation, or have to go on dangerous missions, it is natural for them to kneel down and ask the blessings of the Lord to protect and help them. I can bear testimony that if you do this the blessings of the Lord will come to you and your family in great abundance, and you will be blessed beyond anything you can think or hope for at this time.



Then, of course, there is always the question of social adjustment. Some of the things you have to decide are these:

1. How you spend your holidays—will you stay home, will you go to resorts, will you go on trips?
2. What about the whole concept of trips and picnics?
3. What shall be the custom in your home regarding celebrating of birthdays? Will there be birthday cakes, will there be special dinners, will there be special attention paid to these important days or will they just be forgotten?
4. What will be the Christmas tradition in your home, how will you celebrate Christmas, what will you do about gifts and the Christmas tree, decorations, and Christmas cards?

All of these things are important; sometimes when the matter is of small importance, it might be wise for one or the other to give in and not insist on having his or her way.

Also, there are many differences of opinion and likes and dislikes in matters of recreation. What is recreation for one may not be recreation for another. As with recreation so with hobbies. Decide to enjoy things together. Learn to like the things that each other likes, and then you will have a glorious and happy time together. You will need to decide on the whole question of vacations, what to do on vacations, where to go, whether to take others with you. These are all vital things which pretty much should be decided during the first year of your marriage so that as the children come along the pattern is set, and you have

a glorious, beautiful life already started in the direction that will bring happiness and joy to all.



One of the most important adjustments is that of parenthood. I strongly believe that now is the time for you young people to begin to think seriously about some of the adjustments you will have to make when you become parents. One of the first things that you will have to become adjusted to is the period of pregnancy in your wife. You should understand that it is quite likely that this period will be accompanied by three or four weeks or months of severe illness. This is common in most women, although some, of course, do not have this experience. During this time the husband will need to be very sympathetic and understanding and need to have great self-control—he will need to express his love more than at any other time.

You should understand that during this period it is likely that there will need to be a change in your family routine. Your social life may have to change, and certainly your physical relationships with one another will have to change. Your understanding will have to deepen; your sympathies and your appreciation will have to become, particularly on the part of the husband, more realistic. He may have to participate more in the routine of maintaining the house. And of course it is very important during this period that both husband and wife make plans for the baby. Both should read together widely on the subject, talk about it so that when the little one comes there is no shock, no disturbance, no fear as to what should be done. During this period there is definite change in the sex relations between husband and wife. I would strongly urge that you have a good talk with a very reliable and friendly doctor who can give you counsel and advice that will be of great value to you.

The husband should also know that during this period his wife is hypersensitive, often nervous, may cry easily, that she should never be left alone when it isn't necessary, that she needs special attention and love. He should also know that she feels a strong tie to her mother during pregnancy, even more than at any other time. Her husband should make it possible, if he can, for her to spend some time with her mother.

During pregnancy the wife very often develops many kinds of fears. She may be afraid that she might mark her baby or that she might do things which will react on it during the prenatal stage. It is a well-established fact now that this cannot be done, that no woman can mark her baby. The good Lord took care of this when he planned the process of procreation.

I suggest a word of caution to young wives, that you do not use this period deliberately to get the sympathy of your husband. What you need is his love and understanding. This you can get if you will be straightforward and honest. It is well to remember that each young married couple is in creative partnership with God, that you are together creating the body of an individual to inherit a spirit which will be sent direct from heaven. This is a tremendous responsibility and if properly understood and anticipated can be one of the greatest and most important and delightful experiences in your life.

Now when the baby is born, the father as well as the mother should know its needs and help to supply them. You should understand that each of you will have less time for each other than you had previously. You should also be prepared for some sleepless nights, although in some cases this does not follow. I urge you not to get panicky if the child becomes ill. There is always a way to handle these things. Children have become ill for generations and have become well. The main thing to do is to anticipate that these things may happen and be prepared to handle them when they do.

It is very important also that you have an understanding as to the basic ways in which the child will be trained. It seems to me that you should agree before the baby is born on such matters as whether it should be picked up when it cries, whether it should sleep alone, and whether it should be bounced around by relatives and friends. Such things as feeding regulations and many other matters which are common to the rearing of children are also important. If these can be talked out by parents before the baby is born, then this will eliminate many of the difficulties which might arise and misunderstandings which could easily cause lack of harmony in the home.

The things I have been trying to tell you are intended to reduce to a minimum the number of broken harmonies that come into your lives. I would not want to give the impression that married life is a paradise, that you won't have disagreements. It is impossible to think that two strong, educated, well-trained young people would always see things exactly the same. This is not wholesome for good married life. There should be a difference of opinion, but on

the other hand, the extent to which these differences can be resolved—just to that extent can you expect to live happily and successfully together.



Let's say a word or two about keeping romance alive. This doesn't apply only to the first year, but it will apply to your entire married life. There is no reason why married people should not become more in love as the years go by instead of less in love. I would suggest some of these things in order to keep romance alive:

1. Have occasional dinner parties together.
2. Go to dances together.
3. Find occasion where you can wear your formal clothes just as you did prior to your marriage.
4. Keep lovely and charming at all times.
5. Particularly when the husband is away, he may send flowers, candy, gifts, wires, or telephone his wife.

It isn't necessary that a man follow this last suggestion all the time, but certainly he should often enough so that his wife never has any question or doubt as to his safety, as to his devotion to his home and to her, or as to his love and appreciation for what his home and family can give him.

I have always felt that it is a nice custom to bring coming-home presents. These may be very inexpensive. I knew one husband who each time he went away brought home to his wife just one beautiful rosebud. It was a lovely tradition in their lives and kept romance at a very high level, and through the years this couple grew into an example of what any young married couple would like to become.

I think it is a good thing to remember each other's birthdays and anniversaries and other special days. It is good to remember and visit places that were important to you during your courtship. Relive the experiences that you had when you were young people.

Don't allow yourself to get that "run-down look." If there is anything that destroys marital happiness and the interest you have in each other, it is for one or the other to neglect his grooming, to neglect his clothing, and to get what is commonly thought of as the "married look." There is no reason for this; there is no

excuse for it; it is just an indication of indifference. And by the way, when we speak of indifference, let us remember that there is no place in married life to take an indifferent attitude toward anything. Your attitude should be positive on all matters. Keep the up- and outward look rather than a down- and a backward look. I strongly urge that you never become common to each other. I would suggest that you always find ways to surprise one another.

I have always felt that there is nothing in this world that is more beautiful than a lovely, charming wife and mother. It seems to me that any man would

feel pleased and happy to be able to order his life and help to build his home in such a way that he would have as a part of his daily life a companion and a woman of this type. I believe that what he does and says and how he acts and thinks have a lot to do as to the kind of home that he will have.

I bear testimony that married life can be a rich and beautiful experience. The happiest married people are those who have learned to live together so harmoniously and so beautifully that each has an opportunity for full expression and development of his or her own individuality.

Youth urged to complete
freshman year of college
at a school near their
homes if Institute of
Religion classes are
available.

*See page 254 for
further suggestions.*

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
SALT LAKE CITY 11, UTAH

December 28, 1964

TO PRESIDENTS OF MISSIONS, PRESIDENTS OF STAKES, BISHOPS
OF WARDS AND PRESIDENTS OF INDEPENDENT BRANCHES.

Dear Brethren:

The Church has long encouraged its members, and especially its youth, to study at institutions of higher education. We now reaffirm and emphasize that admonition. We suggest that you counsel the youth under your jurisdiction upon graduation from high school to seek the type of educational program for which they are best suited and which will best prepare them for service in the Church and the community.

Obviously, all Latter-day Saint students of college age cannot enroll in one of our Church schools. We have now established 185 full or part-time Institutes of Religion at colleges and universities throughout the United States and Canada. Additional Institutes will be established as sufficient numbers of Church students become available. We strongly urge all students who are not attending Brigham Young University, Ricks College, or the Church College of Hawaii to enroll in classes at the Institutes where they are available near the students' homes so they can augment their secular learning with a religious education and spiritual experiences.

As you counsel your youth, we feel you should take into consideration the special needs of the individual students. Many unhappy situations develop because our youth leave the influence and guidance of their parents too early in life. When a Latter-day Saint Institute of Religion is available at a nearby college, we believe that in many cases it would be wise for the student to complete his freshman year where the influence of the home could be a supportive factor.

May the Lord continue to bless you in your work so that the youth of Zion might be guided and strengthened.

Sincerely your brethren,

David O. McKay

Hugh B. Brown

Edwin S. Tanner

The First Presidency

THE CALLING



● It was spring. Peter Thompson had one month to go in his freshman year at the university. He planned to attend summer school afterward.

He was enjoying that freshman year, and there was nothing he wanted more than to finish it well. He had dated for dances. He had attended theatrical, musical, and artistic presentations. He had gone to football and basketball games. All these things were important to him. But none could compare with the importance of getting high grades.

Peter figured that if he organized his activities and time tightly enough, he would achieve his coveted goal: an A-minus average, the key to acceptance into a topflight medical school.

It was early Sunday afternoon. Peter had previously done his monthly home teaching, at least one visit a home. Today he had attended church. He had gone to priesthood meeting. He had partaken of the Sacra-

ment satisfaction and his future hopes lay in the grades themselves. The possibility that he might be dedicating himself with too great an obsession did not enter his mind.

As he sat at the desk-table in his room of his grandparents' house, he heard low, restrained laughter from his grandfather's deep voice. His grandparents were entertaining friends who had come Sunday calling. Peter did not like being interrupted, however insignificant the cause of the distraction, but there was nothing he could do about it.

Now the doorbell sounded.

"Peter," his grandmother called, "would you answer the door, please?"

He left his room to go to the door, smiling and nodding an unembodied greeting to the older couple seated on the davenport at the end of the living room.

At the door were George Findlay, Sunday School superintendent, and Ray Houser, second counselor in the bishopric.

"Oh, hi. Come on in," Peter welcomed them.

They all shook hands as the brethren entered. They were greeted by Peter's grandparents and introduced to the older visitors.

The two men explained that they had come to talk with Peter.

"Sure," Peter responded, "let's go into my room."

"Fine."

Peter carried an extra chair into his room. He invited the visitors to be seated and closed the door.

"We'll be here just a moment or so, Peter," said Brother Findlay.

"Stay as long as you can," Peter answered with a smile, but he wondered how long that would be.

"How are things going?" Brother Houser asked.

"Great. Really great."

Brother Findlay continued, "You're a student at the university, aren't you?"

Peter nodded, feeling a tiny prick of pride. "I've just about finished my freshman year. I'm going to summer school though."

Brother Findlay already had learned this from Peter's grandfather.

"Have you decided on your major?"

"Pre-med," Peter answered, feeling sure of himself.

"That's wonderful."

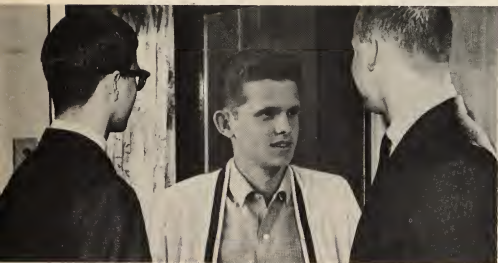
"It really is," added Brother Houser.

They hesitated. Peter waited.

"Peter," said Brother Findlay, "we need a second assistant in the Sunday School superintendency." He looked directly into Peter's eyes, not quite smiling. "We've come to ask you if you would like to be that assistant."

(Continued on page 238)

BY F. DONALD ISBELL



ment in Sunday School. Every Sunday he read a little of the Book of Mormon before going to priesthood meeting. He had done this today. He felt he had done rather well, in fact, altogether quite well.

His homework during these days came in piles. His studies were his "ox in the mire." He had to pull the ox out every Sunday. So for the rest of the afternoon he expected to study. He didn't like to do homework on Sundays, but he could see no getting out of it.

And Peter was too happy to worry much. He believed that life meant more than getting good grades and that there were higher levels of accomplishment to which he would ascend, yet he realized that his

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY



Old books pictured on these pages are the oldest known Christian books from the Nag-Hamadi library in their original bindings, and are as old as most of the Dead Sea Scrolls.

PART II. HIDDEN TREASURES

The Search for the Original Scriptures (continued)

● In each of these passages there is a substantial difference between the three readings. In the first, the Septuagint omits all mention of the waters of Judah; the King James mentions waters of Judah but not "waters of baptism," found only in the Book of Mormon (though not in the first edition). In the second, the persons and numbers differ between the King James and

the Septuagint, while the latter alone makes mention of removing the seed of the Chaldeans; the Book of Mormon and the Septuagint agree against the King James in adding "unto them" to the first sentence, while the Book of Mormon prefaces the sentence with the words, "yea, and he will fulfill his word, which he hath declared by them," not found in either of the

other texts. The dropping out of this passage would explain the obvious confusion in the other two texts.

In the third passage the Book of Mormon has an introduction that is missing from both the King James and the Septuagint. Since it is a denunciation of the "wickedness of the pastors of my people," who are held responsible for the scattering of Israel, it is obvious why it is ignored by the doctors of the schools who made both the Septuagint and the Masora. Justin Martyr accused the Jewish doctors of removing passages which they found distasteful. The Septuagint interprets the people in distant places as gentiles and introduces a direct utterance of the Lord not found in the King James. In the fourth passage the sense of the Septuagint is quite different from that of the King James, explaining that the Lord will forgive his people if they humble themselves. The Book of Mormon adds a phrase found in neither of the other sources, obviously addressed to people possessing more information than we do: "... for the feet of those who are in the east shall be established."

This brief and superficial glance at three books is merely meant to indicate that there is something going on here that deserves more careful investigation. The way in which the Book of Mormon fits into the Old Testament picture is, to say the least, remarkable. But Nephi's performance is even more impressive where the New Testament is concerned.

In our day the experts have reached the reluctant consensus that the Christian message has not come down to us in its original form. "The present generation," writes a leading authority on New Testament documents, "stands at the beginning of a new cycle, in the search for the original Greek New Testament." And it stands perplexed, not knowing which way to

turn: "Any substantial effort to improve the basic critical text must 'mark time' until the whole complex of textual studies reveals a new integrating pattern. . . . we know only that the traditional theory of the [New Testament] text is faulty but cannot yet see clearly to correct the fault. . . . The critic is sobered by the realization that the best critical text so far achieved now holds little assurance of being the original text."²⁵ "Thirty or forty years ago," wrote C. C. McCown, "there was much talk of the 'assured results' of literary-historical criticism. . . . Now . . . biblical scholarship . . . must fight for its life . . . in the light of new methods and new archaeological, textual, paleographical, and historical discoveries."²⁶

But if we do not have the original texts, we are getting a pretty good idea of what happened to them. Here again Nephi "calls his shots" unerringly. Shown in a vision the life and ministry of Christ and the Apostles, he was about to write down what he had seen but was prevented from doing so with the command, "But the things which thou shalt see hereafter thou shalt not write; . . ." (1 Nephi 14:25, 28.) It was explained to him that the recording of these things was reserved for "the apostle of the Lamb of God that he should write them" (*ibid.*, 14:25), and he was told by the angel "that the name of the apostle of the Lamb was John." (*Ibid.*, 14:27.) John and not Nephi was to write all these things down, and after that they were not to be published but "sealed up to come forth in their purity . . . in the own due time of the Lord, unto the house of Israel." (*Ibid.*, 14:26.)

Now nothing is more striking about the new Jewish and Christian manuscript finds than the persistent and emphatic way in which their phrases and ideas call the writings of John to mind. Student

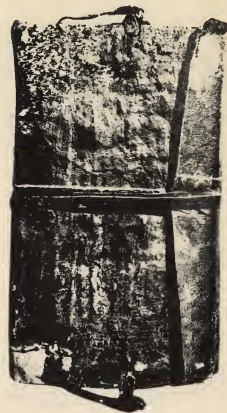
after student has been pointing this out in the journals with steadily increasing frequency. "Thirty years ago . . . a kind of current orthodoxy" insisted that John was the latest and most un-Jewish of the Gospels,²⁷ written very late in Alexandria or Ephesus by a Greek of Stoic and Platonic leanings. But "under the impact of the new findings," Albright informs us, "a strong reaction has recently set in. . . . Some radical scholars now consider John as the earliest of the Gospels instead of the latest."²⁸ Since that was written it has come to be generally recognized that the peculiarities of John takes us back to sources definitely older than the Synoptic Gospels themselves.²⁹

In 1953 H. R. Dodd, and in the following year W. Noack, showed that John was "the most Hebraic book in the New Testament, except perhaps for the Apocalypse," being a product of the desert Christians of the very earliest period.³⁰ As for the Apocalypse, denied a place in the Bible by some of the most eminent doctors of the church and denied Johannine authorship by scholars down to the present day, "this disquieting document," as Dodd puts it, "has caused much searching of hearts in recent criticism. A generation ago it was still possible to regard Revelation as a work of scissors and paste"—but no longer.³¹ What shall we make of it? Dodd assures us "that the Johannine riddle will be solved only after the point of the entire Johannine corpus has been discovered."³² Suffice it to say for the present that John holds the key to New Testament origins, and John remains a mystery.

But what of the other three Gospels? To find out the present state of the problem we can do no better than to turn to W. Schneemelcher's preface to his reediting of the standard collection of New Testament Apocrypha (the old Hennecke collection). He assures us

that the three Synoptic Gospels are not the original "Evangelion" at all, but are, to use his own word, an *Ersatz*.³³ They come from another milieu entirely from that of John, with whose writing they are "completely unfamiliar."³⁴

The fact that there are three Synoptic Gospels instead of one poses the greatest riddle of New Testament criticism: Why are there three, and why do they differ? The very "multiplicity of the Gospels," is adequate evidence that someone has been manipulating the records.³⁴



Today the experts think they have a pretty good idea of the sort of people responsible. They were people who had received the gospel from the Apostles, but immediately after the passing of the Apostles proceeded to make basic alterations, deliberately disregarding some of the most important teachings.³⁵ They were not the old Jewish-Christian communities, but various local churches of gentile composition, into whose hands the record came at an early time (in the 70's and 80's AD),³⁶ and by whom the alterations—especially de-

letions—were made.³⁷ The changes consisted in new interpretations of the scriptures, *not* in corruptions of the text, and in substantial omissions.³⁸

And what does Nephi have to say about our New Testament? First that its substance goes back to the *spoken* words of Jesus; that “when it proceeded forth from the mouth of a Jew it contained the plainness of the gospel.” (1 Nephi, 13:24.) Repeatedly (four times) Nephi uses the peculiar and vivid expression “. . . proceeded forth

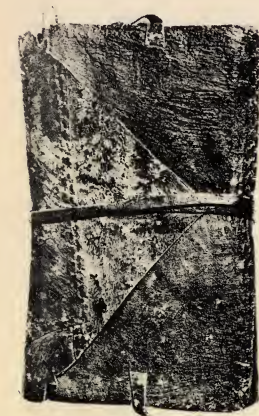
form “. . . go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, . . .” (*Ibid.*, 13:26.) In the hands of these last, and at an early date, they suffered mutilation: “. . . they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.” (*Ibid.*, 13:26.) It is “the great and abominable church” which is charged with this folly, and here it is only fair to point out that 1 Nephi 22:13f designates *any* who fight against Israel by that unsavory title, and that the damage to the scriptures was done by that same great and abominable before the New Testament went out into the world, possibly before it left Palestine: “And *after* these plain and precious things were taken away it goeth forth unto *all* the nations of the Gentiles; . . .” (*Ibid.*, 13:29. Italics added.) One of the important discoveries of modern “form criticism” has been that the original word-of-mouth tradition was revamped (*neu geformt*) by certain early Christian groups and in that form “handed on” to the world; the revising took place soon after the appearances of the Lord following the resurrection, and there is still a good deal of uncertainty as to just who did it and why.⁴⁰

Through the centuries that followed, according to Nephi, “. . . because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, . . .” (*Ibid.*, 13:29.) What word could more aptly express the situation of Bible readers down to the present day: they walk, but as they walk, they stumble—they do not agree on what they read, and they never have agreed, and today the whole scholarly world is by its own admission stumbling around in the dark, looking for some “new integrating pattern” and wondering what can possibly be “the point of

the entire Johannine corpus.” It is remarkable that Nephi does not mention corruptions or insertions in the text but keeps hammering away at that one fatal defect, the precious things which “they have taken away.” Finally Nephi has good news—in his own due time the Lord is going to bring forth writings which were “sealed up to come forth in their purity,” those writings of John which Nephi himself was forbidden to duplicate. (See *ibid.*, 14:26-27.)

Every step of Nephi’s account of the New Testament writings can be discerned in the emerging pattern of New Testament studies today: (1) Its original form was the spoken word of *logia*; (2) clearly understood only in their original Jewish-Christian setting; (3) transmitted at an early time, “by the hand of the Apostles” (i.e., in written form) to the gentiles (see *ibid.*, 13:24-26); (4) who proceeded in the various churches to reinterpret and delete much of the record (v. 27).⁴¹ (5) After the damage was done the New Testament went forth “unto *all* the nations of the Gentiles.” (v. 29.) It is a fact that while ancient manuscripts of the New Testament are found all over the Old World in many languages, they all represent the same mutilated families of texts. That is why we are still looking for the original. (6) Because of the deficiencies in the known writings the churchmen have never been able to understand them or agree about what they mean, and today they stand in as great perplexity as ever; in other words, they “stumble.” (7) Finally we are assured that there are unspoiled documents hidden away, awaiting that time when they shall “come forth in their purity. . . .”

And indeed, for the first time in history, scholars are in our own day beginning to put their hopes quite frankly in the possible discovery of such documents. (8) To these



from the mouth of a Jew,” or “proceedeth out of the mouth of a Jew.” (*Ibid.*, 14:23.) It was word of mouth, or, to use the strictly literal equivalent, it was in the form of *logia*.

The most significant texts being discovered today are the lost *Logia*, or mouth-utterances, of Jesus, now recognized as the oldest form and substance of the gospel message.³⁹ From these the Gospels were constructed.

Next, Nephi tells us, these things which were had among the Jews in pure, simple, and understandable

points we might add the peculiar role of John in Nephi's account—the only New Testament character mentioned in the Book of Mormon—since John is today by far the most important as well as the most baffling and mysterious figure in the search for the original Christian message.

Methods and Obstacles. In their efforts to discern more clearly what might have been the original form of the gospel teachings, the experts have come up with two new and powerful research tools. Once employed by rival schools, they are now combined with great effect to explore the theoretical background of the New Testament. The one tool is Source Criticism (*Quellenkritik* or *Quellengeschichte*), which examines all the documents that surround an ancient writing in all their complex relationships in the hopes of detecting possible sources, direct or indirect, for what is in the writing. The other is Form Criticism (*Formkritik* or *Formgeschichte*), which takes every single passage of a text as if it were an independent production and seeks to determine its background (*Sitz im Leben*) on the assumption that the milieu in which any literary composition has originated will invariably be reflected more or less in the writing itself. The effectiveness of these methods is by no means limited to the Bible; they can be applied in the study of any ancient text, including the Book of Mormon.

The Book of Mormon problem, in fact, is now beginning to look very much like the Bible problem. In both cases the elementary question is, "How can we explain the existence of this large and complicated book?" The answers are not the same, but the methods of investigation are the same. If one asks, "What have the recent manuscript discoveries in the Near East to do with Cumorah?" the answer is, "A great deal." For the manuscripts belong just as much in the

Book of Mormon world as they do in the Bible world. Here a word of explanation is in order.

The Book of Mormon is a colossal structure. Considered purely as fiction, it is a tour de force without parallel. What other volume can approach this wealth of detail and tight-woven complexity, this factual precision combined with simple open lucidity? Any book we choose is feeble by comparison: some of them have one quality and some another, but like Matthew Arnold's *Homer*, the Book of Mormon combines these usually incompatible qualities in a structure of flawless consistency. Our American literature is full of big, bumbling, rambling, brooding, preaching, mouthy books, spinning out a writer's personal (usually adolescent) reminiscences and impressions at great and unoriginal lengths.

But this terse, compact religious history of a thousand years is something utterly beyond the scope of creative writing. To test our thesis let the skeptical reader think of a number, any number between ten and thirty; then beginning with page one of the Book of Mormon, let him turn to every page in the book which is a multiple of that number and see what he finds there. Or let him think offhand of fifty or so numbers between one and five hundred—any number—and then consult those pages of the Book of Mormon. The point here is that we are choosing a large number of items from the Book of Mormon and choosing them completely at random. What a staggering wealth of detail we discover! What boundless prodigality of invention! Take every twentieth page, for example:

Page 1: A colophon explaining who wrote the book, his background, his sources of information, his reliability, his culture, the language he is writing in, an account of the time and setting of his story, the peculiar conditions prevailing,

the worries and travels of Lehi—all this and more in the first five verses.

Page 20: Interprets a dream about a large and spacious building; Nephi sees in vision the wars, tribulations, and ultimate extermination of his descendants, great destructions upon the land, and a visit of the Savior to the survivors.

Page 40: Dissension and trouble on shipboard; Nephi is bound and the ship almost founders in a typhoon; the people arrive in the New World and continue their Old



World ways of farming and pastoral nomadism; they domesticate animals and search out precious metals.

Page 60: The ending of a thanksgiving hymn by Nephi, astonishingly like the Thanksgiving Hymn of the Dead Sea Scrolls. (Some have called this a psalm, but strictly speaking a psalm is a ritual hymn connected with the rites of the temple.)

Nephi's brothers charge him with royal ambition and plan to do away with him. He continues to migrate, taking along all who are willing.

(Continued on page 226)

LOGAN
FEB 5
1965
UTAH

U.S. POSTAGE

The Editor
The Improvement Era
135 South State St.
Salt Lake City, Utah 84111

A Grandfather asks — Why not include grandparents in the Family Home Evening?

January 13, 1965

Dear Editor,

While serving as a guide on the Logan Temple grounds, I was approached by two retired schoolteachers from Texas with the inquiry: "What are those contented-looking elderly people doing going in and out of the temple and carrying suitcases of various sizes?" It gave me a welcome chance to expand in more detail about the mission of our temples.

"Why," one of the women exclaimed, "it must give these people the happy feeling that they are engaged in doing something very needful, that age has not robbed them of purpose in the least. At a time when enforced retirement has become such a problem for many of us, you Mormons seem to have the perfect solution to the problem of providing meaningful activity for every age group."

My tour of duty just then ended, and I invited the women to visit our Genealogical Library with me. Again they were delighted to observe the eager zeal of library missionaries and researchers, most of whom were elderly. Though Lutherans, they themselves became interested in genealogy and spent an extra two days in Logan at the library.

A recently published survey concerning problems of retired people vividly brought the incident to my mind. The survey illustrates the desperate need of retired people for activity to provide meaningful purpose for their remaining years. Retirement housing has sprouted nearly one thousand communities for retired oldsters. Not one of the communities fulfilled its

search for continuing purpose and soul-satisfying activity. An acquaintance, living in an Arizona city for senior citizens—reputed to be one of the best—recently in somewhat woebegone and wistful manner observed: "It makes some of us feel like social outcasts. Nobody really likes to live as a senior citizen with only other senior citizens. To keep on the beam we need to be with people of all ages."

After nearly forty years' singing in the ward choir, we wanted to resign, but our wonderful chorister declared, "They may not sing so loud anymore, but these older people fit and fill in nicely and make the ward choir look and sound as a Mormon choir should."

In the temple, in Sunday School, Mutual, Sacrament meeting, we are extended a happy, sincere "glad to see you."

Completing my own genealogy and helping others with their German and French problems keep me busier than I ever was, and as I think of my wonderful companion of nigh fifty years, some lines of Robert Browning come to mind:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made." (Rabbi Ben Ezra)

Yes, happily engaged in meaningful activities the Church provides right among those we love, surely there is no need for elderly Latter-day Saints to uproot and move into separate senior citizens' communities.

This letter was prompted by your beautiful presentations in the January issue of Family Home Evenings and genealogical home evenings. But I had a nagging feeling that they would have been more complete had grandparents been included. Surely to turn the hearts of the children to their fathers does not exclude the living grandfathers. They make an especially inspiring, appreciative audience, before whom children love to perform. Wise grandparents do not intrude but live separately in their own home. However, to be included occasionally in a Family Home Evening in the home of the children or in their own home will give them a feeling of belonging, the same feeling they imparted to their children in such rich measure in their budding years when it meant so much. The wealth of happy, lasting memories such combined Family Home Evenings could create is immeasurable.

We love our Improvement Era. It helps to keep us steadily on the beam. The messages by the editor seem like a monthly visit to our home by our prophet, seer, and revelator.



Frank Hori



The Inspired Revision of the Bible



BY ROBERT J. MATTHEWS
EDITOR LDS DEPT. OF EDUCATION

PART TWO SOME SIGNIFICANT TEXTS OF THE INSPIRED TRANSLATION

The Prophet Joseph Smith produced some very interesting and significant changes in the text of the Bible. Some of these have the effect of eliminating contradiction. Others give explanation of a doctrinal nature. In some instances ambiguous and misleading passages are clarified. Still others form bridges and connecting links between heretofore disjointed and seemingly unrelated passages.

Space will permit only a sampling of these items, but the student can discover multitudinous instances for himself by comparing the Inspired Translation with other versions.

Contradictions Eliminated

Readers of the Bible have noted what appear to be contradictions and inconsistencies in the manner in which certain ideas are presented. A few of these will be discussed in these pages.

teaching

CONDUCTED BY THE UNIFIED CHURCH SCHOOL SYSTEM

"The Lord repented of the evil." The circumstance is that of Moses on the mount with the Lord while Israel made and worshiped a golden calf. The Lord tells Moses that he will destroy Israel.

At this point the King James version reports that Moses saw fit to call the Lord to repentance for the "evil" which he (the Lord) had "thought to do" unto Israel made and worshiped a golden calf. The Lord repented.

It seems strange that the Righteous Judge of all the earth would think to do evil or that he would need to repent. Likewise, one might wonder at the bold audacity of a prophet taking the God of Israel to task in such a manner.

It is of value to compare the texts:

King James Version

Exod. 32:12. Turn from thy fierce wrath, and repent of this evil against thy people.

Inspired Revision

Exod. 32:12. Turn from thy fierce wrath. *Thy people will repent of this evil; therefore come thou not out against them.*

King James Version

Exod. 32:14. And the Lord repented of the evil which he thought to do unto his people.

Inspired Revision

Exod. 32:14. And the Lord *said unto Moses, If they will repent of the evil which they have done, I will spare them, and turn away my fierce wrath; but, behold, thou shalt execute judgment upon all that will not repent of this evil this day. Therefore, see thou do this thing that I have commanded thee, or I will execute all that which I had thought to do unto my people.*

The text in the Inspired Translation, wherein Moses is pleading for the people, and the Lord is willing to forgive on conditions of repentance, is far more consistent with the character of God and of a prophet than that of the King James version.

"No man hath seen God at any time." The King James version would have one believe that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:18.) This thought does violence to the testimonies of many ancient prophets who were bold to declare that they had seen God face to face and had seen his parts. (Exod. 24:9-11; 33:21, 23; Num. 12:6-8; Isa. 6:1.) Thus this statement from John causes

the Holy Record to disagree with itself.

Through the Prophet's correction, this passage takes on different meaning: "*And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved.*" (John 1:19, Inspired Translation.) Not only does this eliminate the contradiction, but much is added to the meaning.

Likewise, 1 John 4:12, which reads: "No man hath seen God at any time;" was corrected to say: "No man hath seen God at any time, *except them who believe.*"

This subject is further enlarged by a significant change appearing in the text of Exodus 33:20-23. The King James version poses a contradiction by declaring that no man can see God's face and live (verse 20), yet in the same chapter it is stated that "... the Lord spake to Moses face to face, as a man speaketh unto his friend." (Verse 11.) In the Inspired Translation this situation is explained by the Lord thus:

King James Version

Exod. 33:20. And he said, Thou canst not see my face: for there shall no man see me, and live.

Inspired Revision

Exod. 33:20. And he said *unto Moses*, Thou canst not see my face *at this time*, lest mine anger be kindled against thee also, and I destroy thee, and thy people; for there shall no man among them see me *at this time*, and live, *for they are exceeding sinful.* And no sinful man hath at any time, neither shall there be any sinful man at any time, that shall see my face and live.

The reader will note that in the Prophet's correction the emphasis is upon the fact that no sinful man can see God, rather than that no man can ever see him. Thus, in the Inspired Translation a contradiction is eliminated, and a significant principle is explained, whereas in the King James version a gross misconception is engendered.

Death of Judas Iscariot. In the King James version two accounts are given of the death of the betrayer. Matthew indicates that Judas hanged himself (Matt. 27:5); whereas Peter is quoted as saying that Judas, "falling headlong, . . . burst asunder in the midst, and all his bowels gushed out." (Acts 1:18.)

As presented in the Inspired Translation, Matthew makes this significant statement of Judas' death: He "went, and hanged himself on a tree. And straightway he fell down, and his bowels gushed out, and he died." (Matt. 27:6.) This addition thus has the effect of harmonizing the two accounts of Judas' death.

Angels at the tomb. In each of the four Gospels of the King James version, mention is made of the appearance of an angel (or angels) at Jesus' tomb on the morning of his resurrection. Luke (24:4-6) and John (20:11-13) each specifies that there were two angels present, whereas Matthew (28:1-7) and Mark (16:5-6) indicate there was but one.

Textual changes in the Inspired Translation are such that all four accounts agree that there were two angels present at the tomb on the morning of the resurrection of Jesus Christ.

Piercing of Mary's soul. It is recorded in the King James version that the Prophet Simeon, after alluding to the life and death of Jesus, directed his remarks to Mary and said: "Yea, a sword shall pierce through thy own soul also." The Prophet Joseph rendered this prophecy with a little different meaning: "Yea, a spear shall pierce through him to the wounding of thine own soul also." (Luke 2:35.)

Such a change causes the passage to conform more nearly to actual happenings. While it cannot be doubted that events incident with the death of Jesus greatly pricked Mary's feelings and sorely wounded her own soul, yet the spear did not actually pierce her but did "pierce through him."

Paul's vision on Damascus road. In the King James version there are two accounts of Paul's vision while on the road to Damascus. As recorded in Acts 9:7 it reads: "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." However, in Acts 22:9, as Paul was making a defence at Jerusalem, he recounts the event thus: "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." Evidently here there is a misstatement of fact. As corrected by the Prophet, the passage in Acts 9:7 is altered to agree with that in the 22nd chapter. This would seem to be the reasonable conclusion, for surely the voice and message of the Lord was for Paul alone, although his companions in travel might be permitted to see the light and thereby be assured of the unusual event that was taking place.

Doctrinal Explanations

"Take up his cross, and follow me." Our Lord counseled those who would be his disciples to take up the cross and follow him. The Inspired Translation explains what this means:

King James Version

Matt. 16:24. Then said Jesus unto his disciples, If
(Continued on following page)

The Inspired Revision of the Bible

(Part Two, continued)

any man will come after me, let him deny himself, and take up his cross, and follow me.

Inspired Revision

Matt. 16:25-27. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.

And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments.

Break not my commandments for to save your lives; . . .

Key of knowledge. Jesus accused the Jewish lawyers of taking away the "key of knowledge." (Luke 11:52.) The Inspired Translation explains that this "key" is the "fulness of the scriptures" (Luke 11:53), thus suggesting that these men were tampering with the text.

Status of little children. That little children are innocent before God is clearly established by the Inspired Translation.

In explanation of the covenant of circumcision, the Lord said to Abraham that its purpose was *"that thou mayest know for ever that children are not accountable before me until they are eight years old."* (Gen. 17:11.) This interesting and valuable point is not made in the King James version.

Other passages in the Inspired Revision also discuss the innocence of little children. While in Galilee, Jesus said that "the Son of man is come to save that which was lost." (Matt. 18:11.) The corresponding verse in the Inspired Translation adds these important words: *"... and to call sinners to repentance; but these little ones have no need of repentance, and I will save them."*

At a later time, when Jesus had gone from Galilee into Judea, people brought little children unto him "that he should put his hands on them, and pray: and the disciples rebuked them." (*Ibid.*, 19:13.) Evidently the disciples felt that these Judeans had not heard their Lord's teachings concerning little children. The Inspired Translation gives the reason why the disciples sought to prevent those who came with their little ones. Explained the disciples: *"There is no need, for Jesus hath said, Such shall be saved."*

These additions supplied by the Prophet not only attest to the sinless state of childhood, but give an otherwise unattainable insight into the reasons why the disciples did not care to have the people come

with their little children. Remembering what Jesus had said in Galilee about little children needing no repentance, the disciples proceeded to inform the Judeans that there was no real need to have Jesus bless them.

The disciples acted in good faith. It was not that they considered little children to be beneath the dignity of our Lord's attention; it was simply that they thought the Judeans did not understand about the sinless state of little children. Without the help of the Inspired Translation one can have but scant appreciation of this event in the lives of the disciples. The casual and natural way in which the Inspired Translation wove this principle into their lives is remarkable.

Predestination. Passages bearing upon the subject of predestination, or as it might be called, "predetermination," also received some attention by the Prophet. A few are noted as follows:

King James Version

Acts 13:48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Inspired Revision

Acts 13:48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as *believed* were ordained unto eternal life.

King James Version

Matt. 26:28. For this is my blood of the new testament, which is shed for many for the remission of sins.

Inspired Revision

Matt. 26:24. For this is *in remembrance* of my blood of the new testament, which is shed for *as many as shall believe on my name*, for the remission of their sins.

King James Version

1 Cor. 1:23-24. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Inspired Revision

1 Cor. 2:23-24. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

But unto them *who believe*, both Jews and Greeks,

Christ the power of God, and the wisdom of God.

Thus it seems that *belief* is the determining factor in relation to one's salvation, rather than a predetermination on the part of God.

It is also true that those who fail of salvation do so at their own volition, rather than by a predetermined judgment. Compare the following:

King James Version

Exod. 7:3-4. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, . . .

Inspired Revision

Exod. 7:3-4. And *Pharaoh* will harden *his* heart, as *I said unto thee*; and thou shalt multiply my signs, and my wonders, in the land of Egypt.

But *Pharaoh will* not hearken unto you, *therefore I will* lay my hand upon Egypt, and bring forth mine armies, my people, the children of Israel, . . .

The Inspired Translation does not place the responsibility for the hardness of Pharaoh's heart at the doorstep of the Lord, but upon the man himself.

Status of Adam. In the King James version of Luke it is recorded that Seth was the "son of Adam, which was the son of God." (Luke 3:38.) The corresponding verse of the Inspired Translation increases the meaning of the passage by saying that Seth was the son of Adam, "*who was formed of God, and the first man upon the earth.*" (Luke 3:45.) Thus, not only Adam's divine origin, but his primacy among men is emphasized.

Blood of Abel. The Inspired Translation contains a reference to an apostate doctrine current in the days of Abraham, wherein people falsely trusted in the blood of Abel, rather than in the blood of Jesus Christ for their redemption. The whole passage is as follows:

Gen. 17:4-7. And God talked with him [Abram], saying, My people have gone astray from my precepts, and have not kept mine ordinances, which I gave unto their fathers;

And they have not observed mine anointing, and the burial, or baptism wherewith I commanded them;

But have turned from the commandment, and taken unto themselves the washing of children, and the blood of sprinkling;

And have said that the blood of the righteous Abel

was shed for sins; and have not known wherein they are accountable before me.

None of this information is in the King James version, but is inserted between verses three and four of the seventeenth chapter of Genesis.

The tablets of stone and the Law of Moses. When Moses descended from the mount and found the camp of Israel worshipping the golden calf, he threw down the tablets of stone, breaking them to pieces. (Exod. 32:19.) What followed after is very instructive with relation to some new tablets on which the Lord wrote his law. We quote from both texts:

King James Version

Exod. 34:1-2. And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.

And be ready in the morning, . . .

Inspired Revision

Exod. 34:1-2. And the Lord said to Moses, Hew thee two *other* tables of stone, like unto the first, and I will write upon *them* also, the words of *the law, according as they were written at the first on the tables which thou brakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them.*


But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage. Therefore do as I have commanded thee, and be ready in the morning, . . .

We see that while God issued a law on the second set of tablets, it was not necessarily the same law with the same ordinances of the higher priesthood, but was a law of "carnal commandments" or the Law of Moses. This clarifies a statement of Paul that the law (of Moses) was "added" because of transgression. (Gal. 3:19.)

The subject is repeated in Deuteronomy 10:2 of the Inspired Revision.

Some Clarifications

Many passages in the King James version tend to give impressions that are (Continued on page 236)



BRANCH GENEALOGICAL LIBRARIES NOW BEING ESTABLISHED



● *Priesthood Correlation in the Genealogy Program*, the lesson manual recently studied in priesthood quorums throughout the Church, states on page 82: "While the records gathered from all over the world are available in the library of the Genealogical Society in Salt Lake City, Utah, the Church is a world-wide organization and only a small portion of the Church population lives in and around Salt Lake City. There is a need to make the resources of the Church available to its members regardless of where they live. It was felt that the establishment of branch libraries on a regional or perhaps even on a stake basis in some areas would help make this information available to the people.

"The library of the Genealogical Society was established, . . . for the purpose of collecting, compiling, establishing, and maintaining a genealogical library for the use of its members. Since that time groups who are removed by distance from Salt Lake City have organized their own genealogical libraries to serve their communities.

"Achieving standard library facilities presents special difficulties to small groups. Even with substantial financial effort, the small group is often not able to raise enough money to buy the books needed and to employ the requisite professional personnel. The co-operative approach on the part of all such libraries is a solution to this problem. Libraries working together, sharing their services and materials, can meet the full needs of their users. For this reason the Genealogical Society has begun establishing branch libraries in which the resources of the main library can be made available to people living in the vicinity of these branch libraries. Several have now been established and are functioning and others will be accepted and recognized as branch libraries as soon as they meet the standard set by the Genealogical Society."

This program for the organization of branch libraries is unfolding with gratifying success. The first branch, established in May 1964, was the Utah Valley Branch Genealogical Library, serving twenty-two stakes in the Brigham Young University, Central Utah, Provo, and Mt. Timpanogos regions. The valuable collection of genealogical records gathered by the Utah County Genealogical and Historical Society became a part of this new branch library, located on the fourth level of the Clark Library at Brigham Young University as a division in the history stacks. In addition there are fifteen microfilm readers available for public use on which films borrowed from the main genealogical library in Salt Lake City may be viewed. This branch is especially convenient for the over 600 students in genealogy classes at BYU, as well as for others seeking

their ancestry. Special genealogical workshops have been held at the library where specialists in family research in various parts of Europe and America are available to give individual assistance on personal research problems.

In August 1964, the Cache Branch Genealogical Library officially began operation as a branch, serving more specifically the seventeen stakes in the Cache and Northern Utah regions as well as those in adjacent areas. It has seven microfilm readers and more are needed. Nearly one hundred volunteer missionaries give freely and regularly of their services at appointed times to aid the public. Phyllis P. Preece, head librarian, writes that regular intensive instruction has been given these missionary workers. "They have attended two classes a week, each class lasting seven hours a day, and many have driven ninety miles one way. In addition to attending these classes they are present on their assigned day. My husband is teaching classes in the evening. I have a supervisor and an assistant supervisor for each shift, and their willingness is heartwarming." Training is given in advanced research methods in the records of the various countries.

Each branch library is supplied with a film copy of the entire locality file in the main library at Salt Lake City. Patrons can consult this and order up to six rolls of film at one time, paying a nominal charge of 50¢ per roll. The films are sent to the branch library and may be retained there for use by the patron who ordered them from ten days to two weeks. In this way, through the branch, the public may obtain access to any of the films in the immense collection gathered at great cost and effort by the Church over the years.

Reports show that to December 1, 1964, 295 rolls of film had been borrowed by these two branches. In addition sixty-four rolls of film had been secured on a payment of \$2.50 per roll, to be kept indefinitely on deposit at the branch for permanent use there. These are usually films that will be of general use and called for frequently.

The arrangements are working so smoothly and satisfactorily in these two pilot branch libraries that invitations have now been extended to fifteen other regions or areas to qualify as branches. Letters of acceptance had been received by December 7 from Los Angeles and Oakland, California; Canada; Arizona; St. George, Utah; Florida; and Rexburg, Idaho. Branches will be located in the Bureaus of Information in connection with the temples at Los Angeles, Cardston, Mesa, and St. George, and at Rexburg will utilize library facilities at Ricks College. The Oakland library will be located in the interstake center near the temple.

Additional acceptances are coming in every week, almost daily. As time goes on, more and more branch libraries will be established upon invitation from the Genealogical Society or upon application from the locality desiring to qualify as a branch.

Each branch library is governed by a board comprised of the genealogical representative of each region, if covering more than one region, and as many other representatives as are felt necessary. If the branch library covers only one region, the board is to be comprised of a representative from each stake presidency and as many others as are felt necessary. A chairman will be appointed by the board from its members. A treasurer will be appointed by the board, and a librarian should also be appointed by the board with the approval of the Genealogical Society.

The board is responsible to call personnel to serve on the staff of the branch library and to organize financial support for maintaining the library. Each branch library must be self-supporting.

Films, books, maps, etc., of the main library will be made available to the branch libraries. Requested books usually will be filmed and the film rather than the original volume sent out.

Minimum requirements for branch library facilities are a reading room large enough to accommodate two reading machines with about twenty-five square feet for each reader, a file cabinet for the films, tables, chairs, etc. There should be at least two film reading machines, so that one can be in use by a person searching the films of the locality file in order to find and order desired films and the other be available to persons actually consulting films of records received on loan.

A list of basic reference books will be sent to each prospective branch. The branch should secure most of these books, unless access to them may be had in a nearby public library.

The library should be kept open a sufficient number of hours to serve the public adequately. This would include being open evenings for the benefit of those working during the day.

Elder Theodore M. Burton, vice-president and general manager of the Genealogical Society, has outlined these ten steps to be followed in preparing to be accepted by the society as a branch library:

1. Organize a branch library board.
 2. Choose a chairman and appoint a treasurer.
 3. Submit for approval by the society the name of the proposed head librarian, with a statement of his qualifications and experience. When approved, he will serve as executive
- (Continued on page 235)

LIGHT YOU NEVER

● It's delightful to watch a rainbow, but light you'll never see proves much more useful. One night it led rescuers to little Ruth Rolfe, after her pony pitched her off on a Utah desert, seven miles from home. It did this by flashing Ruth's IR silhouette, described below. What is this invisible light, which may soon brighten your own community and home?

Ordinary rainbows range from vivid violet at the top down to radiant red below. But do the colors really end with the red?

"Not exactly," Professor James Collins told a Boston seminar. "Colors keep progressing down into infrared, deep hues invisible to human eyes, though some animals see them. Infrared (IR) is now serving us in churches, offices, and homes. It also operates strange new inventions vital to national and civil defense."

"Infra" (Latin, "below") refers to colors vibrating below red, the bottom speed that affects our eyes. Such IR, though unseen, is not a bit mysterious. It compares with the bottom bass notes on the nearly 11,000 pipe Salt Lake Tabernacle organ—notes so low that some older folks cannot hear them.

For musical tones, we normally hear a range of ten octaves. But no one can see light through a range of one whole octave.

"Like my parrot," said Professor Collins. "He squawks only six notes. A similar tiny group of light vibrations is all we can see: violet, blue, green, yellow, orange, red—six major rainbow colors. Or seven, if like our grandfathers, you count indigo between violet and blue. All other vibrations, either faster or slower, find us blind."

Students asked what infrared colors look like.

"All jet black, to us. To some dogs, and other animals that react, who knows? My parrot's description is unprintable."

Visible colors are easy to create, needing only sunshine or a searchlight, with a glass prism. It breaks up the light into glorious hues.

All colors down in the infrared will register on a person's skin as gentle heat. On cold mornings it feels so comforting to switch on a radiant heater and warm up the bathroom. Your skin senses its cozy warmth immediately.

The skin, though, is quite color-blind. So infrared colors, which include all radiated heat, will "look" alike to our skin, and each one causes only warmth.

To separate these colors into their different IR vibration speeds, the scientist uses a spectroscope. It tells the colors apart as clearly as we distinguish a traffic light's red and green.

Besides that, it registers the brightness of each hue. It can actually draw a curve, a profile of the IR power. This curve shows the slow vibrations at one end, the fast at the other end, and each vibration's strength.

Such profiles differ for every chemical. (See Fig. 1.) They resemble silhouettes that identify people, like Hitchcock's on TV, which you spot instantly. And each profile is as individual as your fingerprints.

"Using the IR profile to identify a drug," said a Salt Lake City manufacturing chemist, "now makes sure we label medicines correctly. In the old days a certain man bought hair restorer to treat two bald spots. It turned out to be depilatory, so now he has only one. That's impossible these days, for our factory takes each product's IR portrait, to check the label."

The same system protects you while driving a car. Petroleum gushes from oil wells with gasoline, oil, propane—scores of products. Each shows its own profile, which oil refiners recognize. They discard some sharply reacting components, and so help reduce eye-smarting smog.

In modern factories the profile itself detects chemical reactions and directs the processing. Such automation reduces costs and cuts prices on good paints and detergents.

IR not only detects reactions—it can also cause them. After manufacturers paint an automobile they run it into the oven lined with IR lamps. Their rays quickly evaporate or oxidize the solvent and give smoother surfaces; then the long-lasting finish needs less polishing.

Yet these heat rays are not always welcome, especially to a railroad. When they radiate from the bearings of an old freight car, they are the symptoms of a menacing hotbox. Such a defective bearing of course must be corrected immediately or it may derail

SEE

BY VAN S. TAYLOR

the car, as happened in 1962 near Abilene, Texas.

"It tipped over a food car," said a Southern Pacific train dispatcher, "and scattered its fresh groceries. Kids swarmed about, to gobble grapes and kick around the spinach. Nowadays we station IR detectors every few miles along the tracks. As a crippled car whizzes by, they flash me a danger signal. I radio the engine driver to slow down until he can pull into a siding for repairs. So most freight trains go through faster, to bring you fresher vegetables."

Bankers also applaud IR for foiling safecrackers. In this new scheme, imagine searchlights projected in a hall of mirrors. Beams of light crisscross like jaywalkers at a circus. If intruders break a beam, it winks an electric eye, to sound the alarm.

But have you ever seen shafts of sunshine that light up dancing dust, or smoke? Bandits would notice the searchlight beams, and would crawl by them with disdain.

Instead, banks use invisible infrared. Two burglars started to crack a Memphis safe deposit vault. First they puffed smoke around, expecting it to show up any light rays. They didn't suspect IR until the police nabbed them.

Besides working for industry, infrared also enhances home life. It is a boon to sufferers from arthritis; a medical IR lamp often gives blessed relief. Its gentle, penetrating warmth can soothe and heal many minor aches, but it is important to follow the doctor's orders in its use.

It also helps in major operations, by monitoring the carbon dioxide a patient exhales. The anesthetist, watching the meters, lets him breathe without pain, yet with perfect safety.

For everyday uses, consider the newspaper. The printing ink on modern high-speed presses must dry instantly, or it smudges.

"Automated shops," said a news pressman, "use instant IR heat. This gives sharp, clean-cut printing, especially in photos and line drawings. Once our infra failed, and the cartoon faces streaked badly. It aged Orphan Annie by forty years."

Another common use of IR occurs in homes and churches heated by steam or hot water. The radiators transfer up to forty-five (*Continued on following page*)



Light You Never See

(Continued from preceding page)

percent of their heat into the room by radiation, the rest by convection. But some caretakers make the mistake of painting radiators with bright colors or aluminum. These are poor finishes to release infrared, either directly or through registers and grills.

"For quick, efficient radiation,"

Professor Collins advised, "use the darkest flat paint that harmonizes with your decor. Otherwise it's like sunshine streaking in through dirty windows."

The foregoing benefits accrue to industry and to your home. And IR also promotes national and civil defense.

Indeed, it is so important that the Pentagon plans to spend \$100 million a year on IR research and development. Already our "Sidewinder" and later missiles can focus guid-

ance on the hot exhaust gases of an enemy jet plane.

It makes no difference how the jet twists and loops, trying in desperation to shake off its avenger. Our missile, with higher speed, will "home in" on the infrared, and like a hawk stalking a rat, will swoop right up the jet's exhaust nozzle.

The enemy, though, needn't be a flier, for IR works at night to take pictures or to reveal troop movements. Our IR detector, "Snooper-scope," spots even a single soldier in total darkness.

"The enemy," said a Marine captain, "may skulk forward in blackest night, while we watch calmly. Instantly he's captured. Yet he needn't come close, for IR detectors trigger at 98° Fahrenheit, body heat, on a man or child seven miles away."

This was the application that led rescuers to little Ruth Rolfe, lying out on a lone Utah desert one night, with a broken leg. Her IR profile differed from that of the surrounding sand.

Extending the range, the Pentagon finds IR beats radar, except for longer distances. It is much cheaper, and it reveals low flying planes, without radar's blind spots. It also laughs at enemy jamming, and any flying objects like tinse; even atomic radiation from nuclear blasts won't disturb it.

Besides air reconnaissance, it can "see" through thick layers of earth. Enemies may bury their secret factories deep underground and plant forests over them, thinking them safely concealed.

Yet our planes with IR detectors can sense the heat given off by the steam or electric power that runs these factories. It shows up as a black blob on the map, a prime bombing target.

IR detectors also draw charts of roads used by enemy trucks at night. Heavy travel warms up the big main highways, so they appear black, resembling ink lines on a pencil sketch. Unlike some filling station maps, IR never shows a little road that isn't there, nor misses a lurking detour.

This reliability of IR and its growing use in industry, home and civil defense make it a scientific marvel worth your attention. It may soon impinge on your own life, though you will never glimpse any of its many colors.



THE RESOLVE NOT TO BE USELESS . . .

RICHARD L. EVANS

We have spoken of problems, of difficulties and discouragement, and of the heroism of keeping a home, a family going and together, of meeting obligations, of carrying the duties and activities of every day. Among the most discouraging factors of life is the feeling that one cannot do well enough, that he doesn't have the promise, the possibilities—that there is no significant usefulness, or success, or satisfaction, no real promise for the future. But most of those who are discouraged have reason to be more hopeful than they are and have more blessings than they have counted and more possibilities than appear. Helen Keller, who had obstacles almost beyond what could be humanly calculated, said: "We can do anything we want to if we stick to it long enough." This is a most courageous and remarkable comment from such a source. But it is true that there are limitations on talent, that anyone can't be everything. But almost anyone can contribute something—something that gives real service and real satisfaction. Sometimes the gift, the talent, of some is to encourage others, to see the realization in others of what they themselves couldn't accomplish. This is often true of parents who take so much satisfaction in seeing their children exceed them. The true teacher receives success and satisfaction in the student that exceeds him. The coach, the trainer, receives his satisfaction in the athlete who succeeds. Behind every front runner are many who have helped. There are many roles in life, and some are supporting roles, and virtually there is no one who cannot render some real service and in doing so feel that he is, in fact, and in a solid sense, successful. Phillips Brooks said: "Blessed is the life which grows itself into the consciousness of how strong a man is who with the average powers of a man keeps his integrity and purity, becomes ever more upright and pure, and also encourages the lives of other men. . . . He that had received two talents, he also gained other two. . . . Blessed is [he] who, neither very rich nor very poor, neither very joyous nor very sad, neither very wise nor very ignorant, neither very strong nor very weak, has done his duty bravely and unselfishly. . . . What soul could ask for better destiny or praise than that?"² "You will find," wrote John Ruskin, "that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and delicatest ways, improve yourself."³

¹Helen Keller, 1880.

²Phillips Brooks, *The Man with Two Talents*.

³John Ruskin (1819-1900), English critic, essayist, and social reformer.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, November 8, 1964. Copyright 1964.



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Since Cumorah

(Continued from page 213)

There is a description of the way in which civilizations are suffused through virgin lands.

Page 80: Entirely taken up with quotations from Isaiah: we have already seen some indication of how daring and ingenious these Isaiah translations can be.



RICHARD L. EVANS

Along with the importance of beginning what should be done, of which we spoke last week, there is also the importance of not beginning what shouldn't be done. This suggests two or three citations, one from Amiel, who nearly a century ago said: "We shut our eyes to the beginnings of evil because they are small, and in this weakness lies the germ of our defeat. *Principiis obsta* [resist the beginnings]: this maxim closely followed would preserve us from almost all our misfortunes."¹ The second comes from Thomas a Kempis: "We must be watchful, especially in the beginning of temptation, because then the enemy is more easily overcome, if he is not suffered to come in at all at the door of the soul, but is kept out and resisted at his first knock. Whence a certain man said, 'Withstand the beginning. . . .'² "A fool beholdeth only the beginning of his works, but a wise man taketh heed to the end."³ If, in our decisions, we were to look at the full length, at the ultimate, at the end, frequently we would never take the first step, and would avoid the dabbling with, the trifling with, the flirting with; the assuming that a little compromise, a little evil, a little indiscretion won't matter much. We would avoid the first indulgence in something that could become a habit. Often there is rationalizing, saying it is only this once or only a little compromise, a little evil, a little indiscretion won't matter much, himself that he didn't intend to put back what he took—but from a small beginning the amount becomes too big to put back. Perhaps no drunkard ever intended to let a habit grow beyond his control. Perhaps no man in degradation, in disgrace, ever intended to be where he was. Things come often by small steps, by small degrees, by "small" compromises of principle, by holding the door a little ajar, by holding the mind a little open for the enticement of temptation; by accepting what supposedly is just a little unlawful, immoral, improper, by someone who assumes he can control both himself and circumstances and reverse the process anytime he wants to. But no man who is foolish enough to begin what he shouldn't begin can be sure at what point he may lose control of himself or the situation. The very act of opening leaves doubt that the door can be completely closed. "Sometimes when I consider what tremendous consequences come from little things," wrote Bruce Barton, ". . . I am tempted to think . . . there are no little things."⁴

Page 100: A discourse by Nephi on Satan's *modus operandi* in this world; he prophesies the final gathering of Israel and describes the conditions under which it is to take place.

To save space let us skip from the first hundred to the last hundred pages. Page 420: Describes the aftermath of a major, and very accurately depicted, earthquake.

"BLOCK THE BEGINNINGS"

Page 440: Here Jesus himself is addressing the people to whom he has appeared after the resurrection, showing them how all the prophets spoke of him.

Page 460: The ten-year-old Mormon receives instructions on the care of sacred records in the bad times ahead. A year later he goes with his father to Zarahemla and is overwhelmed by the sight of the place. A complicated local war is raging at the time.

Page 480: Takes us back thousands of years to the great dispersion from the Tower, describing in some detail the nature of those protohistoric migrations.

Page 500: The odd customs of Jaredite kings are described—how they spend their days in captivity. Prophets, including Ether, go forth among the people.

Page 520: Moroni, having finished his sad history, finds time on his hands; he prescribes an acid test for the truth of his book and discourses on the various gifts of the Spirit.

But enough, the reader can continue for himself. Here we have selected at random 1/26 of the pages of the Book of Mormon and from each have taken just an item or two. This sort of exercise is a good way of calling attention to the dense compactness of the book's contents, the remarkably even distribution of material, the easy, competent, confident, unencumbered handling of vast and complicated detail. Where else will one find such inexhaustible invention combined with such unerring accuracy and consistency? To put it facetiously but not unfairly, the artist must not only balance a bowl of goldfish and three lighted candles on the end of a broomstick while fighting off a swarm of gadflies, but he must at the same time be carving an immortal piece of statuary from a lump of solid diorite. In an undertaking like this, merely to avoid total confusion and

¹Amiel, *Journal*, February 23, 1870.

²Thomas a Kempis, *Imitation of Christ*, Book I, chapter 13.

³Author unknown.

⁴Bruce Barton.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, December 6, 1964. Copyright 1964.

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complete disaster would be a superhuman achievement.

But that is not the assignment—that is only a coincidental detail to the main business at hand, which is, with all this consummately skillful handling of mere technical detail, to have something significant to say; not merely significant, but profound and moving, and so relevant to the peculiar conditions of our own day as to speak to our ears with a voice of thunder.

One stands aghast at the presumption of those journalists, professors, and hack-writers who through the years have made merry over the quaint language and unfamiliar subject matter of the Book of Mormon while choosing to ignore its unparalleled scope and mastery. One is amazed by the easy effrontery of those who still assure us that anyone with a little time on his hands and an open Bible at his elbow could produce a Book of Mormon.

The very least the candid student can do is to admit that we are up against a problem here—there are things about the production of the Book of Mormon which we simply do not understand. This was frankly admitted in Joseph Smith's day,⁴² and the whole corpus of literature devoted to exposing the Book of Mormon succeeds only in exposing the confusion of its authors.⁴³ Students of the Bible now find themselves in the same situation. Thirty years ago every seminarist

was convinced that he knew just where the Bible—and the Book of Mormon—came from. Those were the days when they knew all the answers, but today new tests are being applied to the Bible text, and we suggest the same tests for the Book of Mormon.

A forgery is defined by specialists in ancient documents as "any document which was not produced in the time, place, and manner claimed by it or its publisher." (Wilrich.) The Book of Mormon obligingly gives full information regarding the time, place, and manner of its production. All we have to do is to check these claims. How? Against what evidence? By the same methods and using the same evidence now employed to investigate the Bible. For the two books belong to the same universe of discourse, not only spiritually but also culturally and historically.

If the Book of Mormon were a work on mathematics, it should be submitted before all to mathematicians for intelligent criticism; if it were a book on chemistry, chemists should be called in; if it were about primitive races and customs, anthropologists might with caution be consulted; if it claimed to be a work on philosophy, we might submit it to the examination of philosophers; if it were put forth as a masterpiece of American literature, the English department might be invited to comment.

But it claims to be none of these,

and as we have seen, the authenticity of an ancient writing can be judged only in terms of what it claims for itself, never of what others may claim for it. Otherwise one might begin by assuming that the Book of Mormon was written by an Eskimo hunter, a Celebesian fisherman, or a New York farmer, and from there proceed to seek out anything and everything in its pages that might confirm the theory. That won't do, because literary evidence can always be contrived, even unconsciously, by an ingenious and dedicated interpreter. What, then, is the Book of Mormon about by its own assertion?

First of all, the Book of Mormon is *not* a history of the ten tribes, as many supposedly able critics have assumed; it is *not* a history of the Indians, but only of some very remote relatives of theirs living in a distant age with a totally different culture; it does *not* describe or designate any *known* ancient people, civilization, or individual in the Western Hemisphere, nor does it designate any recognized place, city, or territory in the New World—even Cumorah receives only limited recognition and only by Latter-day Saints. Strangely enough, nearly all Book of Mormon criticism in the past, whether favorable or unfavorable, has rested on one or more of these false assumptions. All have expended their powers in examining not what the Book of Mormon claims for itself, but only what others have claimed for it.

On the other hand, the book does designate *known* cities and territories in the Old World—there is no dispute as to where Jerusalem or the Red Sea is; it does supply specific dates in terms of absolute chronology—a tremendous aid to any serious investigation; it does designate well-known individuals, peoples, and civilizations in the Old World; it does explain fully the Old World cultural background of its authors, describing how that

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*March bustles in on breezy feet
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culture was transplanted into a new land with certain resulting changes; it does indicate the literary and linguistic traditions of its authors, and tells how the migrants viewed their own situation, zealously preserving their traditions and always conscious of the central, perennial, Near Eastern core-culture from which they sprang.

The authors of the Book of Mormon carefully explain that they are writing a very specialized history, confining their attention to the doings of one particular and numerically very minor religious group, whose peculiar traditions they trace back to a long line of Messianic prophets who used to seek refuge along with their followers in the deserts of Judaea.

To whom, then, should the Book of Mormon be submitted for criticism? Plainly to those who today are at grips with the documents that hold the keys to both Jewish and Christian history.

Recently a Protestant journal of wide circulation reported with obvious satisfaction that there is "no non-Mormon archaeologist who holds that the Indians descended from the Jews, or that Christianity was known in the New World before Columbus."⁴⁴ That is hardly surprising. For years we have pointed out that such results are only to be expected as long as people insist on looking for the wrong things in the wrong places. How could an archaeologist, of all people, hope to prove "that the Indians descended from the Jews, or that Christianity was known in the New World before Columbus"? As one of the world's foremost archaeologists recently wrote, "The first thing that must be remembered is the fact . . . that material evidence will give material results. You cannot, from archaeological evidence, inform yourself on man's ideas, beliefs, fears or aspirations. You cannot understand what his works of art or craftsmanship signi-

fied to him . . . without a written word, and one in some detail, you can have no knowledge of social or political systems, of ethical or legal codes. . . ."⁴⁵ In a word, it is to the written word that we must turn if we would test the Book of Mormon, specifically to that very literature from whose common background it purports to have sprung.

And here we find ourselves in an awkward situation. The geologist can impart edifying information to the most ignorant audience by showing them a piece of rock and talking about it; a botanist can tell us something important about a plant we have never seen before; even sophisticated mathematical ideas can be conveyed by an able teacher to the mathematically ignorant, and one can learn something basic about the stars the very first time one hears an astronomer talk about them. But an ancient manuscript means *nothing whatever* to a person who has not already laid a broad and solid foundation in its language.

All discussions of the facsimiles in the Pearl of Great Price, for example, soon grind to a halt because the disputants are not discussing the text at all, but simply throwing names and "authorities" at each other. It is as if a coterie of blind men after reading in Braille the writings of various eminent art critics, were to engage in a heated debate about the relative merits of certain painters; or as if a deaf mute after reading works on musicology were to compare the beauties of various compositions. Such a level of discussion is possible, but it has no real substance whatever. When we start discussing literary, historical, and religious subjects whose content is drawn from texts we cannot read, we are not talking about the subject at all, but only comparing other people's opinions regarding it.

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Jewish texts is the fact that they "draw from a common reservoir of terminology and ideas."⁴⁶ When we are told that "practically all commentators have been amazed at the similarity between the text-form of the scrolls and that of the New Testament; it is the most phenomenal aspect of the whole discovery,"⁴⁷ or that "echoes of New Testament thoughts and phraseology are clear in the scrolls; especially those having apocalyptic associations,"⁴⁸ we are brought to realize that in this field of study "key words and phrases are an index to thought."⁴⁹ Translation destroys all the clues.

The fond hopes of a few years ago that we would soon have electronic translators have today been dismissed by one who is generally regarded as the world's foremost authority on machine translation. Yehoshua Bar-Hillel states: "The machine will never be able to deliver flawless translation of scientific or technical works [by far the easiest to translate], if only because the relationships between a language and the ideas it seeks to express are by no means simple and direct. . . . The precise meaning of a sentence is often only apparent in its context, which the reader must understand, and which a machine can never understand. . . . The sooner we realize that the perfect translation machine is an illusion, the sooner we can turn our attention to pursuing a real improvement in linguistic communication."⁵⁰

More recently the same authority jointly with J. Wiesner stated that "the human translator . . . is often obliged to make use of extra-linguistic knowledge which sometimes has to be of considerable breadth and depth."⁵¹ This rules the machine out either as a serious assistant or competitor, for every word of an ancient religious text is loaded with extra-linguistic associations. If anyone had ever produced such a thing as a perfect transla-

tion, then we might design a machine to duplicate the process. But it has never been done, because we cannot even imagine a perfect translation—the very concept eludes us.

A perfect translation would have to convey, imply, suggest, hint, recall, and suppress the same things (no more and no less) in the mind of its reader that the original does to a reader of the original; it would have to bring identical images to the minds of the two readers. But the only reason we have a translation in the first place is that the two readers do not live in the same world and therefore do not have the same images. A word designating even as simple a thing as a house or a tree suggests quite different pictures to people living in different parts of the world, and it is the genius of a language to bring to mind the peculiar images, situations, moods, and memories of the culture that produced it, and of no other. A language produces almost automatically a photographic likeness of just one culture.⁵² If we try to switch or substitute photographs, all kinds of explanations and clarifications are necessary, and that is why every translation that strives to be exact must fall back continually on elaborate explanatory notes. So we learn a language not in order to translate, but because there is so much in that language that can never be translated.

Our subject, it will be recalled, is hidden treasures, and the earth itself is hardly more efficient in hiding ancient messages than is the linguistic convention in which they are conveyed. Indeed, it would now appear that a large part of the newly found records is written, so to speak, in code.

FOOTNOTES

⁴⁶K. W. Clark, in Davies and Daube, *op. cit.*, pp. 30, 31, 42.

⁴⁷C. C. McCown, in *Journal of Biblical Literature*, 75, pp. 12f.

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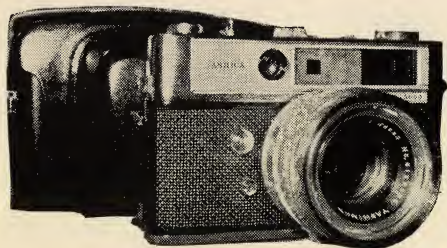


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¹⁰C. L. Mitton, in *Expository Times*, 71 (1960), p. 337.

¹¹W. F. Albright, *Archaeology of Palestine*, p. 240.

¹²W. Schneemelcher, *Neutestamentliche Apokryphen* (Tübingen: Mohr, 1959), I, 48.

¹³Mitton, *op. cit.*, p. 339.

¹⁴C. H. Dodd, in Davies and Daube, *op. cit.*, pp. 75f.

¹⁵Schneemelcher, *op. cit.*, p. 339.

¹⁶Mitton, *loc. cit.* As late as 175 AD there were Christians who would not accept any writing that went under the name of John. Schneemelcher, I, 11.

¹⁷Schneemelcher, *op. cit.*, I, 44f. The efforts of Marcion and Tatian to unite the three Gospels into one were based on the assumption (1) that the gospels were apostolic, but (2) that they had been subjected to fallible human manipulation, *ibid.*, I, 11-12.

¹⁸Eusebius, *Church History*, V, 25; Schneemelcher, *op. cit.*, I, 9. There was at first a tendency to canonize anything written by the Apostles, and then to attribute to the Apostles whatever one wanted to canonize, whether written by them or not.

¹⁹*Ibid.*, I, 12: The canon grew up "slowly in the various collections of the . . . separate Church provinces." By the middle of the second century the four Gospels had by no means received general acceptance, *ibid.*, p. 11.

²⁰*Ibid.*, I, 8: It was in the 70's and 80's that a written *Ersatz* took the place of the original "oral utterances." The Apostles themselves wrote little; their testimony was fixed in writing only after their departure, *ibid.*, p. 9. This agrees with Eusebius, *Church History*.

²¹Treanous, *etc.* *Haereres*, I, 27, 4.

²²Eusebius, *loc. cit.*
²³Schneemelcher, *op. cit.*, I, 9, 46, calls the Gospels "an *Ersatz* for the spoken reports," p. 8. The word *evangelion* (gospel) shows this since it indicates properly "something non-literary: A glad message delivered by word of mouth," *ibid.*, 41; it means specifically "an oral message," *ibid.*, p. 42f.

²⁴*Ibid.*, I, 46-47.
²⁵The *Ersatz* was supplied because it was something much nearer to the heart's desire, H. Nibley, in *Church History*, 30 (1961), pp. 3-4.

²⁶F. Kirkham, *A New Witness for Christ in America* (Independence, Mo.: Zion's Printing and Publishing Company, 1947), pp. 129-137.

²⁷See our "Mixed Voices" in *The Improvement Era*, 62 (1959), pp. 145ff, and subsequent issues.

²⁸*Christianity Today*, 8 (August 28, 1964), p. 42.

²⁹S. Piggott, *The Dawn of Civilization* (New York: McGraw-Hill, 1961), p. 15.

³⁰W. Albright, in Davies and Daube, *op. cit.*, p. 169.

³¹J. Roberts, *Zeitschrift für alttestamentliche Wissenschaft*, 62 (1950), p. 230.

³²*Ibid.*, p. 241.

³³L. J. Liebreich, in *Jewish Quarterly Review*, 46, p. 273.

³⁴F. M. Cross, in *The Biblical Archaeologist*, February 1954, p. 16.

³⁵Quoted by R. See, in *Science*, May 8, 1964, p. 621. The first quotation is from *Die Zeit*, undated.

³⁶C. S. Coon, *The Story of Man* (New York: Knopf, 1962) pp. 18-19.

Genealogy

(Continued from page 221)

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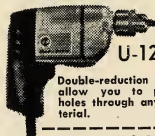
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(Continued from page 219)

inconsistent with the spirit and character of the gospel. A few of these, along with the corrected version are presented below:

King James Version

Deut. 14:21. Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God.

Inspired Revision

Deut. 14:21. Ye shall not eat of anything that dieth of itself; thou shalt *not* give it unto the stranger that is in thy gates, that he may eat it; or thou mayest *not* sell it unto an alien; for thou art a holy people unto the Lord thy God.

King James Version

Exod. 22:18. Thou shalt not suffer a witch to live.

Inspired Revision

Exod. 22:18. Thou shalt not suffer a *murderer* to live.

King James Version

Exod. 23:3. Neither shalt thou countenance a poor man in his cause.

Inspired Revision

Exod. 23:3. Neither shalt thou countenance a *wicked* man in his cause.

King James Version

1 Sam. 16:14. But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

Inspired Revision

1 Sam. 16:14. But the Spirit of the Lord departed from Saul, and an evil spirit *which was not of the* Lord troubled him.

King James Version

1 Cor. 10:14. Let no man seek his own, but every man another's wealth.

Inspired Revision

1 Cor. 10:14. Let not man seek

therefore his own, but every man another's *good*.

An interesting change is found in the Parable of the Lost Sheep. Any one familiar with the ways of sheep will appreciate this correction:

King James Version

Luke 15:4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

Inspired Revision

Luke 15:4. What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine, *and go into the wilderness* after that which is lost, until he find it?

A note concerning church procedure and organization is also given:

King James Version

1 Cor. 14:35. . . for it is a shame for women to *speak* in the church.

Inspired Revision

1 Cor. 14:35. . . for it is a shame for women to *rule* in the church.

At least three other passages are worthy of note and explanation in this discussion:

Sight to the blind. The ninth chapter of John, King James version, contains a comment that "since the world began was it not heard that any man opened the eyes of one that was born blind." (Verse 32.) The writer had often thought it strange that with so many prophets holding the priesthood since the time of Adam, no one had ever performed this service before Jesus' time. The Inspired Translation gives a suitable answer to this query by stating that "since the world began was it not heard that any man opened the eyes of one that was born blind, *except he be of God.*" Apparently there had been some such instances, but none have been preserved in the Old Testament.

"*All that ever came before me are thieves and robbers.*" The writer had wondered why the Lord would say that "all that ever came before me are thieves and robbers" (John 10:8) when there were so many righteous and holy prophets who

had labored before him, and who hardly deserved to be called robbers. The Inspired Translation solves the problem by stating, "All that ever came before me, *who testified not of me* are thieves and robbers; . . ." This certainly changes the meaning and justifies the prophets in their great work of bearing testimony of their Lord's coming.

Lot's daughters. It seems strange that Lot, being righteous enough to be spared in the destruction of Sodom, would be so willing and even eager to surrender his unmarried daughters to the men of the city, as it is recorded in the King James version. However, the text is so worded in the Inspired Translation as to indicate that when the men of the city demanded that Lot bring forth his daughters, he stoutly refused. Note the comparison:

King James Version

Gen. 19:8. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye unto them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

Inspired Revision

Gen. 19:11-14. *Wherefore they said unto the man, We will have the men, and thy daughters also; and we will do with them as seemeth us good.*

Now this was after the wickedness of Sodom.

And Lot said, Behold now, I have two daughters which have not known man; let me, I pray you, *plead with my brethren that I may not bring them out unto you; and ye shall not do unto them as seemeth good in your eyes;*

For God will not justify his servant in this thing; . . .

Thus Lot's integrity as a father and as a righteous man is preserved.

Some Connecting Links

New wine in old bottles. As one reads from the ninth chapter of Matthew in the King James version, he may wonder what the Savior's statements about new cloth on old garments and new wine in old bottles have to do with the question put to him about the subject

of fasting. (Matt. 9:14-17.) As contained in the King James version these two parables seem to be out of context, having little to do with those things immediately preceding or following. The Inspired Translation confirms this and supplies some vital information missing in the King James text.

As given in the Prophet's corrected version, it is learned that after the question was put to him about fasting (which Jesus answered), the Pharisees came forth and asked a question about baptism. The parables about the cloth and the wine in old bottles were given in answer to the second question—that is, the question that is now missing in the King James text.

From the Inspired text we learn that the Pharisees wanted to be received by Jesus on the strength of the baptism which they had received under the law. Jesus refused them, saying that they had not obeyed the law, nor had they accepted him as the giver of the law, therefore their baptism profited them nothing. This was as much as to say, "Can those baptized under an old law thus be received into a

new church? Never!" Jesus was not patching up an old thing, nor was he building upon another's foundation, but was establishing a thing new to that generation. Hence he said to the Pharisees on that occasion: "... when that which is new is come, the old is ready to be put away." Then he showed them the futility of their old baptism, now that a new thing had come, by delivering to them the Parables of New Cloth on an Old Garment and New Wine in Old Bottles, with considerable more meaning than would appear from the partial account found in the King James version. (Matt. 9:18-23, Inspired Revision. Italics added.)

This is the same doctrine taught in section 22 of the Doctrine and Covenants and also accounts for the reason why the Nephites had to be rebaptized at the time of our Lord's visit to them. (3 Nephi 11.) A new dispensation apparently cannot be established upon the revelation and authority of a former one. (See D&C 22.)

A voice from heaven. Another bridge, or connecting link, is supplied by the Prophet Joseph as follows:

King James Version

Matt. 11:25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, . . .

Inspired Revision

Matt. 11:27. And at that time, there came a voice out of heaven, and Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, . . .

This passage is certainly more meaningful and realistic than to have Jesus answering a voice that had not spoken.

Summary. A few of the many significant and interesting textual changes contained in the Inspired Revision have been presented here that perhaps a glimpse of the immense value of the Prophet's work would be kindled.

(The next instalment will discuss textual changes with relation to the mission and personality of Jesus Christ and also to the missions of the prophets.)

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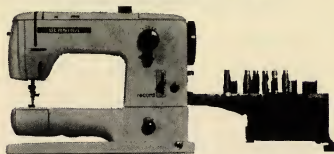
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The Calling

(Continued from page 209)

Peter's mouth dropped slightly. He closed it and swallowed. He did not want to be asked to do anything that was not in his plans. But then, when the home teachers had visited him last month, they asked him if he would like a position in the ward. That was before his tight schedule, and he had replied affirmatively, "Teaching or something." It had been easy to say, and when he said it, he had meant it. He was not much concerned then about final examinations coming up in the distant future. He had not realized how vitally significant they would be. Now he knew only too well.

He looked down, wondering what to say. He had accepted callings through his years of growing up. Brother Findlay seemed pretty determined. Peter knew it was an important calling. How could he refuse? He swallowed again. A noticeable sheen of perspiration could be seen across his forehead.

Brother Findlay said, "As you know, Steve Tuttle has been the second assistant. But he's moving from the ward now and has to be released. He has done a good job. We've talked to Howard Williams, the first assistant, you know, and with the bishop. We're all agreed that you're the man we want to take Steve's place. It's a responsibility, and we think you can fulfill it."

Peter looked from one to the other of the brethren. When he spoke, he heard his own words as if they came from a stranger, "I'm sorry, I . . . I can't right now."

Brother Findlay seemed surprised. "May we ask why?"

"Well . . . I'm just too loaded with school. My final exams are less than . . . well . . . they're about a month away, I guess. I've got a lot of studying. You see, I'm trying to reach a certain grade point average, and I need about every minute that I can find."

"I know what you mean," said Brother Houser.

Brother Findlay nodded. Then he asked, "Are you carrying quite a load of credit hours?"

"Seventeen."

"That's quite a bit. I remember a friend of my brother a few years

ago was superintendent of the Sunday School, and he was carrying eighteen hours. He was in law school."

Peter, caught off-guard, could only try a sheepish grin.

As though to soften his forwardness, Brother Findlay added, "Of course, your situation isn't what his was. You know what your own circumstances are. Anyway, we would like you to think about this. Check your time schedule and see how you come out."

"I already know my time schedule," Peter said, his expression serious except for a polite smile. "If I weren't so desperate for time, I might have something better to say. I'm sorry, brethren."

The two men lingered only to ask Peter how his parents were and how he liked living with his grandparents. Then they shook hands and departed.

Peter sat at his study table, his mind blank. Then he began reflecting on the whole matter. He wondered how Brother Findlay and Brother Houser felt toward him now. He was uncomfortable as was evident in the knot of his brows. He thought of writing his parents

about the question, but he knew they would only tell him he should not consider any calling until his final examinations were over. If he mentioned the matter to his grandparents, they would only tell him he should have accepted the call. He decided to say nothing to anyone until after his exams.

Throughout the month that followed, Peter studied with diligence. He managed his program efficiently, avoiding every possible interruption. He tried to close his mind to the Sunday School matter, so not to feel the disturbance he had felt on the day he refused the position. Those feelings were renewed, however, each Sunday from the moment he awoke in the morning to the end of his studying in the afternoon. Though he kept reading the Book of Mormon and attended priesthood meeting, he avoided Sunday School and Sacrament meeting. Every Monday his head was again too preoccupied to remember that one worm eating at him.

"Well," he announced, entering the house one afternoon, "tomorrow I begin finals."

"Is that right?" commented his

MARRIAGE WITHOUT FURNITURE IS FOR BIRDS

BY RODELLO HUNTER

*A marriage is a house, a house to live in.
A house has walls to keep out wind and rain.
A marriage must have strong walls, too,
To keep out pain.*

*A marriage is a house, a house to live in.
A house must have a sturdy roof and floor.
A marriage, then, must have all of these,
And more.*

*"Darling" is a silken couch to rest upon.
And "dear" and "sweet" are pillows for your head.
"I'm so glad," "belonging," and "be near you"
are enough
To furnish quite a mansion—if they're said.*

*"I love you" is such sweet fuel for a fire,
And "wonderful" weaves curtains of the sun.
A carpet soft as tenderness is laid with
just a phrase,
"All that we do together is such fun."*

*A marriage is a house, a house to live in,
But a marriage can't be furnished without words,
And so, a marriage without furniture—
Is just a house for birds!*

grandfather, who was reading the newspaper, his dark-rimmed glasses sliding down onto his nose.

"I'll sure be glad to have them over with," he said.

"Yes, that will be nice," his grandmother said absently. She, in contrast to the long, thin appearance of Peter's grandfather, was small and plump. Her cheeks were rosy and her eyes alert and kind.

Peter had to cram between the examinations, which were given over a period of four days. He suffered through one of them. The others were easier than he had expected.

He came home at the end of a long Friday afternoon, having been on campus since the same morning—though it now seemed ages ago. "They're over," he declared, heaving a sigh of great relief. "They're done. I'm finished with the exams. My freshman year has ended."

He celebrated by calling up a girl he knew and taking her to a movie.

On the Sunday following, Peter felt good. Although grades weren't out yet, he believed he had done well in his examinations. He was almost confident that he had achieved his goal—the A-minus average. Because the pressure had been removed, he felt free—free to give of himself. Although he would quickly enter the summer quarter, he now wanted the position to which he had been called a month ago. Now he desired to accept that calling. He knew that he would dedicate himself to the tasks and responsibility involved. He would do his very best, he was sure.

In this state of mind he forgot one of his Sunday morning habits—reading from the Book of Mormon before going to priesthood.

At the church that morning, it was with a special grip that he shook the hands of Brothers Findlay and Houser. They both greeted him with warmth and sincerity, but said nothing about the calling. He looked each man steadfastly in the eye for a long moment. Peter was determined to let the brethren realize that he now was willing if they still wanted him. They said nothing.

He noticed in Sunday School that Howard Williams, the first assistant in the superintendency, was directing and George Findlay,

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the superintendent, presided. Peter wondered then who would be presiding over the Junior Sunday School downstairs. He had not seen the former second assistant, Steven Tuttle, at all. He assumed that Steve had moved out of the ward. Who, then, would be presiding over the Junior Sunday School? A new second assistant? . . . That would be a person chosen in Peter's place.

He went away from church a little shaken. "How thoughtless of me!" he thought. "I should have realized that after me they'd look for someone else." He felt irritated with himself and frustrated. Then, as he walked in the warm noon sun, he began feeling sad. He had refused when he was approached. This he now admitted painfully. The reanimated dedication of this morning had come too late. Now he no longer desired to talk to the brethren about what had been on his mind. Had he not avoided Sunday School for the past month, he surely would have known the position had been filled. He was to blame for this morning's surprise. He felt miserable. The sun was getting hot now. The day only looked beautiful, he thought. It really was not.

As he neared his grandparents' home, he remembered that he had thought of telling them about the calling and his rejection of it after final exams. This might be the best time for talking. He expected that his grandparents would tell him he should have taken the position, but he almost wanted to hear them say that now.

It was at the end of Sunday dinner that his opportunity came.

His grandmother noticed that Peter's plate still contained most of its first helping. "My goodness, what's the matter, Peter?" she said. "You've hardly eaten a bite."

"I'm sorry, Grandmother," Peter answered. He looked away momentarily. Then he leaned backward slightly in his chair, gathering thoughts to turn into words. "I've had a little thing on my mind I've wanted to mention . . . to you, too, Grandfather . . ." He looked at his grandfather.

"Go right ahead," his grandfather invited.

"Folks, . . ." Peter began awkwardly, "do you remember the afternoon Brother Findlay and Brother Houser came over?"

They nodded.

Peter placed his elbows on the table. "Well, that afternoon they asked me to be second assistant in the Sunday School superintendency."

"Oh—" responded his grandmother with sudden concern, "why didn't you tell us, Peter?"

He hesitated. Finally, with a more deliberate tone in his voice, he said, "I didn't want to."

His grandfather leaned back, his eyes revealing his interest.

Peter continued, "I was so busy with my exams coming up and everything, I told them I couldn't. I said it in a nice way, of course. I said I just didn't have the time."

"Why, Peter, that's a shame," his grandmother spontaneously rebuked. "You should have taken the time."

"Well . . ." his grandfather intervened, "those university examinations can be quite a chore. Maybe Peter didn't know quite what to do."

"No," Peter confessed, "it was not a hard decision to make. Matter of fact, it seemed awfully easy. I've been trying real hard for an A-minus average, you know. I thought if I accepted that calling I'd never have time to get all A's and B's."

"Do you think you got them?" his grandfather asked.

"Yes, I do. I'm quite sure I got at least an A-minus average, all right."

"Then what are you worrying about? You had to make some kind of a decision. You made it, and you stuck by it. You saw it through, didn't you?"

"It might have been a wrong decision," his grandmother said. "I think it's nice, though, to have thought of the good grades."

Looking from his grandmother to his grandfather, Peter said, "That's right. I might have made a wrong decision. I guess I think I did. I remember how I felt. The call didn't seem extremely important to me at the time. I tried for a while to make myself believe those brethren were calling me, not the Lord. But I know they were inspired by the Lord. I know where that calling came from, and I should have accepted it." He was surprised at the feeling rising within him as he spoke.

His grandfather cleared his throat; finally, after an awkward



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pause, he asked, "You sure wanted that grade average, didn't you?"

Peter grimaced. "I had arranged everything," he replied. "I had things planned out. I knew I wanted my grades more than anything, and I organized my time according to my study habits. There just wasn't room for a high position in the Sunday School. That's the way I felt when they asked me."

His grandfather spoke again with almost a smile. "Maybe the Lord wanted to let you love that goal as deeply as you could. Then maybe

he tested you to see whether you loved high grades more than you loved him."

This sounded awfully blunt to Peter. It might be true, he admitted, but it was rough to hear. His grandparents had said more than he had expected them to say. At any rate, he felt relief. He was no longer hiding problems in the back of his mind. He had faced the issue troubling him.

"Now, Dearest," said his grandmother, directing herself to his grandfather, "it couldn't have been



SINCERE GRATITUDE IS
NOT SILENT . . .

RICHARD L. EVANS

In an *Essay on History* an observant writer wrote: "One lesson, and only one, history may be said to repeat with distinctness; that the world is built somehow on moral foundations; that in the long run, it is well with the good; in the long run it is ill with the wicked. . . ."¹ For this we are thankful: thankful for law, for foundations on which to place our feet; for morality, for moral law; thankful for commandments, for causes and consequences, without which we wouldn't know what we could count on. We are thankful for families and friends, for a conviction of the purpose of life, for the assured destiny of mankind. We are thankful "for blessings we cannot measure, for gifts we cannot appraise, . . . for books, music, art, and for the great inventions which make these blessings available . . . for the laughter of little children . . . for the means for relieving human suffering . . . and increasing the enjoyment of life . . . for everything good and uplifting. . . ."² We are thankful, as Dr. Edward L. Thorndike has said it, that "In superior men love is stronger than hate, friendship is stronger than selfishness, and gratitude is stronger than envy. . . . It is the part of morality and wisdom for anybody to be grateful to parents who have cared for him, friends who give him companionship . . . the community which protects him, educates him, and gives him a chance to earn an honest living. . . . We should be grateful to all decent people who keep the peace, do honest work, and pay their bills. . . . Let us express our gratitude by imitating them."³ Sincere gratitude is not always silent, not neutral, not inert. Sincere gratitude is something we do something about. And having been given so much, we have reason to show gratitude by giving love, by giving of ourselves, by working, by taking responsibility, by caring for our children, by living in loyalty to principles, by keeping the commandments, by humbling ourselves before divine Providence, grateful for all that God has given. "And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him. . . ."⁴

¹James Anthony Froude, *Essay on History*.

²"Three Centuries of Thanksgiving," *Etude Magazine*, November 1945.

³Dr. Edward L. Thorndike, *American Magazine*, December 1937.

⁴D&C 78:19.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, November 22, 1964. Copyright 1964.

as serious as all that."

"Um-hm," responded his grandfather absently, now seeming a little detached from the scene.

To Peter this was a sign that no good would result from any more discussion of the matter. He said that he wanted to sleep awhile before Sacramento meeting and excused himself. He went directly to his room and lay down on the bed, closing his eyes. Finally he drifted off to sleep.

When he awoke less than an hour later, he felt fresh and alert. Remembering that he had not read from the Book of Mormon, he took the volume from the study table and opened it to the marker at the book of Jarom. He began reading at that place. He read through Jarom, reread a few verses, and started into Omni.

He stopped as he finished reading the second verse of Omni. He read the verse again. Then he reread the first and second verses again. . . .

"But, behold, I of myself am a wicked man, and I have not kept the statutes and the commandments of the Lord as I ought to have done."

He read the rest of Omni and then he reread it. Omni, a man of much war for peace, had written those sad words. Poor, suffering man. It was clear that that man had felt mighty uncomfortable, Peter reasoned. Otherwise why would he have engraved on plates of gold such a tragic confession to be read by generations and generations of people? Peter wondered how he would feel if he were a person such as Omni in those circumstances, with that great calling of keeping a sacred record.

As Peter reflected thus, it suddenly dawned on him that he himself did not feel like that man. Peter knew in his heart that though he had erred painfully, he would not suffer as that ancient Nephite seemed to have suffered. He did not feel justified either. He would always know that he had used poor judgment in refusing the Sunday School calling. If only he had the chance to judge wisely at this very moment. . . . But he would have to wait for that opportunity. He wondered how long. How long before the Lord would call him again? He hoped it would be soon. He would be ready.

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NEW PRIESTHOOD BULLETIN

The first edition of a new, official church publication, *The Priesthood Bulletin*, was issued on January 20. This publication replaces *The Messenger* and other similar newsletters of the church organizations and is designed to provide information concerning the "policies, administration, and organization of all the priesthood programs of the Church, including the programs of the Presiding Bishopric and the auxiliary organizations."^a It will be published periodically as needed and distributed to stake and ward leaders, who are encouraged to read each issue carefully as it appears and to preserve all copies for future reference.

The Improvement Era will continue to offer items of help, interest, motivation, and inspiration, outside the realm of *The Priesthood Bulletin*, to priesthood holders, groups, and quorums.

^aFrom a letter by the First Presidency of the Church, *The Priesthood Bulletin*, Vol. 1, No. 1 (January-February, 1965), p. 1.

● In 1830 men had little conception of the great truths of the gospel relating to family life. As it was conceived in that day, men and women married, had families, and in due course died. There was little thought in the creeds of the day that these relationships extended beyond the grave. Those whose experience was a happy one were hopeful that on some basis it would continue beyond death, but they had no assurance that it would.

Thanks to the revelations of God to his Prophet, we now have the truth. And the truth is glorious. Marriage does continue after death, and parenthood too. The conditions under which this glorious state is to be achieved are well-known to all Latter-day Saints. We know quite well that all will possess immortality, but that eternal life will be had in the presence of God.

The basic factors of exaltation in eternity include a man, his betrothed woman, and the sealing power exercised by the officiator in the temple. Once sealed, the couple may go forward and together work out their exaltation. This is the beginning of the family.

Most of the things remaining to be done are simple in their nature. Let us list some of them:

Love each other. This is an inexpensive ingredient to success, but it is essential to a happy result. It comes with courtesy to each other, gentleness, soft-spoken words—even in discussion—respect for the rights and opinions of each other.

Respect the children in their rights and privileges. The parents must respect the children in their rights and privileges, but first they must teach children those rights and privileges. Children have no way of knowing what is expected of them in righteousness unless parents teach them. Respect for rights and definition of rights is the responsibility of the parents.



The laws of the gospel are good guides for this important factor.

Practice in living gospel principles. There are many principles. We name but a few:

Loyalty to the ward and stake leaders. This is taught by example.

Obedience to calls made upon one by the leaders. *Practice* in the following:

1. Attendance by the family at Sacrament meeting.
2. Enrolment and attendance at the various auxiliary programs which fit the age group.
3. Observance of the Sabbath day.
4. The payment of fast offerings.
5. The payment of tithing on all income.
6. Support of the organized effort of the Church to fulfil the obligation to preach the gospel to all nations and kindred, to teach the Saints, and to perform work for the dead.

In all of these efforts the auxiliaries will help, but the guidance of children remains essentially the responsibility of parents. Family home night is now in progress to give parents the opportunity they need to perform this gigantic task. These weekly meetings are not the place where the lessons are practised, but they are the times when the reasons for actions to be taken are explained, and the steps to be taken are outlined. Here parents and children talk out the eternal principles which guide them, practise joyful social life, and plan activities to further develop them in the family practice of eternal things.

Wise fathers and mothers will hold the family evening and teach its lessons to the children. From this simple meeting will stem the smooth operation of family affairs. Friction and tension will be reduced and eventually eliminated, and the family will be on its way to receive eternal life.



Featured on these two pages is the Bill and Donna Woolf family of the Pleasant View Ward, East Sharon Stake (Provo, Utah). The children are Leslie (19), Trina (12), Melina (11), Joanna (5), and Ross (3).

THE PRESIDING B

RICK GOODMAN was born the youngest of five boys on July 19, 1952 in Safford, Arizona to Robert C. and Virginia Goodman. He is in the seventh grade at Safford Junior High School. He has been a deacon for six months and is very proud of his Priesthood, having just earned his first achievement award.

Rick has a paper route, maintains good grades in school, helps his Dad with farm chores, has taken an active part in Cub Scouting and now in Scouting, and loves to participate in all sports.

He was all-star catcher in Little League and won an outstanding award last year for a baritone horn solo. Rick is already saving for his mission and wants to be a doctor or dentist.



This I believe

BY RICK GOODMAN

● I believe that the Lord can do many wonders. The Lord helped me when I had an accident. A gun that everyone thought wasn't loaded went off and shot me in the eye. My mother was certain that I had lost my eye. We had to go to a Phoenix hospital. The first night all the doctors could do was sew up my eye because it had been bleeding so much that they couldn't tell too much by the X rays. The doctor was also certain that I had lost my eyesight in that eye

and the pellet was only about an eighth of an inch from my brain center. The next day the doctor told my mother that I might get meningitis from the lead pellet; they gave me lots of medicine and shots to keep me from getting meningitis.

Everyone in Safford was praying for me, and we felt the strength of these prayers. My mother had the elders come to anoint me and to administer to me. Three days later, the X rays were clearer and showed the pellet had cut the optic nerve and entered into the temple base of the brain. The doctors told my mother that it would be a very serious operation, that I might not live through it. But it might cause brain damage to leave the pellet in. It was a difficult choice for my mother to make. She prayed a long time and decided I would be in the hands of God and signed her permission for the operation. Before I was operated on, my mother called the elders in once more to administer to me. She asked them to pray that the Lord's will be done.

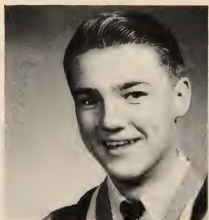
One of the young doctors who watched the operation was a Latter-day Saint. Several months later he had an opportunity to tell my mother that only by the hand of God had I lived through such a delicate

GRANT PROTZMAN, a Teacher in the North Ogden Fifth Ward, Ben Lomond Stake, was born May 3, 1950 in Ogden, Utah to Paul Leland and Maxine Elva Nelson Protzman. He attended North Ogden Elementary School and was a member of the North Ogden First Ward.

In 1961, his parents were called as Church builders to the Hawaiian Islands. While in Hawaii, he served as counselor in the Deacons Quorum.

He has also served as president of the North Ogden Fifth Ward Deacons Quorum and as a member of the Youth Missionary Committee, presently serving as second counselor in the Teachers Quorum presidency. He has completed the requirements for the Eagle rank in scouting.

Last Spring, he won first place in his division of the School Science Fair and made the High Honor Roll. At Wahluquist Junior High, he is vice-president of the Boy's Association.



This I believe

BY GRANT PROTZMAN

● Youth are capable of doing much. A group of high school students started the riots in Panama. Groups that were formed by young people like you and me brought about the downfall of Syngman Rhee, president of the Republic of Korea. Youth groups spearhead communist movements throughout the world. If the communists think that we are powerful enough to be useful to them, we surely must be of enough significance and value to be of use to our country.

One reason for the large percentage of voters who turned out in the last election was that the Boy Scouts waged a campaign to inform the public in many areas. In other areas, teenagers offered to baby-sit without pay while parents went to vote. Why? Because they care enough about the future of our country to take an interest in it. Our country was founded by people who cared. Do we care? Now is the time for youth to

ISHOPRIC'S PAGE

operation.

I believe that David O. McKay is a true prophet of God. I believe in the Quorum of the Twelve. I believe we should do what they ask us to do, such as: pay our tithing, keep the Word of Wisdom, collect fast offerings, clean up around the church, hoe weeds, and all the other things that will make our Church grow. I believe that all these things and all kinds of jobs and work will make us grow.

I believe that I should be worthy of my mother and father and family and help them in all things they do. I believe that we should pray every day and ask God for understanding and guidance in our everyday lives to live worthy of the eternal kingdom. I believe that we should always thank God for our many blessings.

I believe that there are many things yet to learn about the Church and the gospel. I believe that I can learn these things by regular attendance in my deacons group, my teachers meetings, and my priests meetings.

I believe there are many good things to learn in school and every place we go. I believe that in school I can learn grammar, spelling, history, math, reading, etc. When I get ready to go on a mission, all of these things will help me to be better prepared.

realize the important role we play in shaping our country's future.

One of the most pertinent things we can do is to direct our goals and ideals along the paths of righteousness. How many times do we hear of teenagers serving their country? Not very often. Instead, the newspapers are filled with accounts of juvenile vice and gang wars. Do we youth of the Church want everyone to get the impression that all teenagers are delinquents? Our beloved Prophet David O. McKay said, "The most vicious enemy we have is immorality." Youth can do something about this evil. We must start by setting our moral standards high. If we as youth insist on being treated like adults, it is about time we started acting like adults. Let us show people we are mature. This is the first step we must take to fulfil the obligation we owe our country.

I believe that sports can teach me many fine qualities. I need to learn to play fair, to control my temper, to help team spirit, and to gain sportsmanship. I also believe that I can build a better body by participating in sports. I believe that I can learn to get acquainted with people and meet the public by my paper route and sports.

I believe that my schoolwork, sports, and work will teach me many things to prepare me to be married in the temple and to raise a fine family in later life.

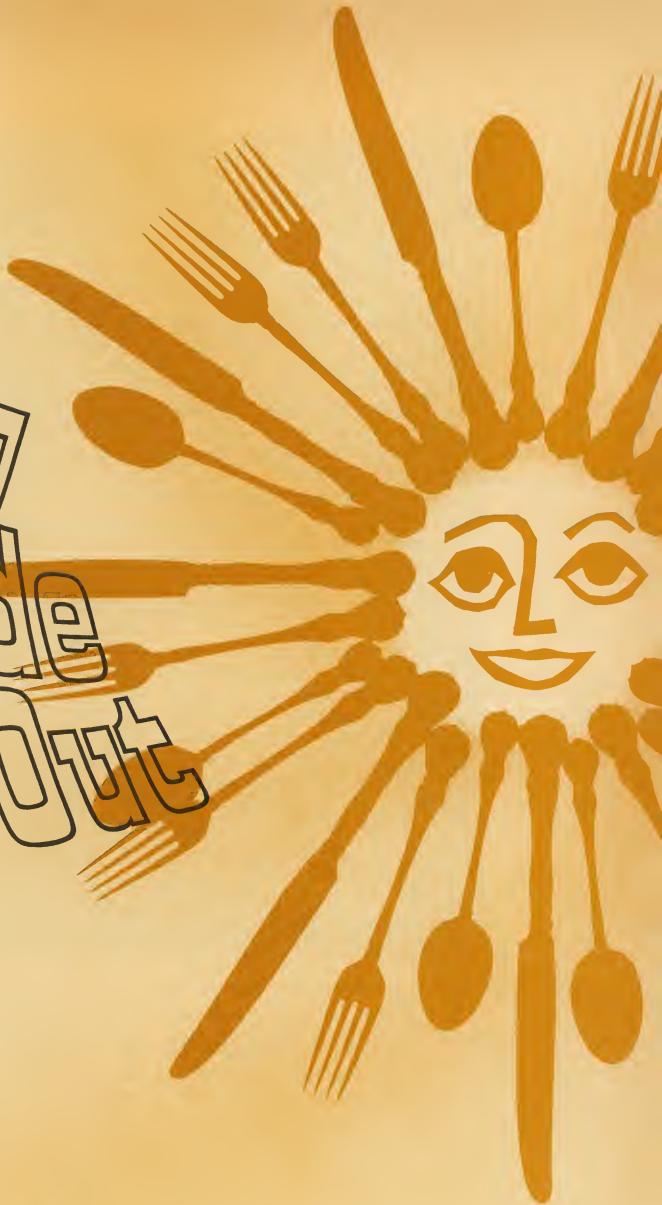
I believe in going to Sacrament meeting, Sunday School, priesthood, and Mutual to prepare myself to go on a mission. I wish to prepare myself for a good mission. I believe we should attend all our meetings and learn all there is to learn about the Lord, Joseph Smith, Jesus Christ, and all about The Church of Jesus Christ of Latter-day Saints. I believe that if we have a chance to go on a mission, we should go, so that we can teach other people in this world. I believe that we should let other people in this world know about the Church and all the wonderful things that we know.

I believe that The Church of Jesus Christ of Latter-day Saints is true. I believe that Joseph Smith was a true Prophet of God.

I believe that our Church is the perfect "Blueprint for Happiness." Joseph Smith said, "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (DHC 5, 134-135.)

The Sermon on the Mount is the Magna Carta of the Christian faith, yet few people clearly interpret the true message of this perfect guide to eternal happiness. The sermon teaches not only the deepest spiritual truths, but also practical techniques by which anyone may find health, success, and tranquility of mind and soul. The concepts contained in this recipe for happiness are the most sought-after thoughts in the world. Men may search a lifetime to find them and never succeed because (Continued on page 254)

Sunny Side Out



TODAY'S FAMILY, FLORENCE B. PINNOCK, EDITOR



● "If I'm happy my children are too," said a wise young mother. When her first child arrived, she decided, if she had anything to do with it, he would always look on the bright side of life. She would use a light touch, and her attitude would match the degree of seriousness of the occasion; for instance, if milk was spilt it would be treated lightly, never as a major catastrophe. If a rainstorm spoiled picnic plans, it too would be treated lightly, and other plans would be happily substituted. Picnics are fun held in a family room as well as on the beach or by a canyon stream. No black clouds were going to hang over her family. This mother was always so gay it was fun to come home to her. Her lilt was contagious; gloom disappeared within her household. Father, as well as children, reacted to her just as flowers turn toward the sun. A vase was broken, and it was treated just as a vase, not as a 2000-year-old piece of art in a museum. Of course this mother didn't want carelessness to enter in, but an accident was just an accident, and blame was not tagged. No time was ever spent arguing who was at fault; time was too precious to use it for anything but growing closer together. On this subject of blame, one wise mother gave her daughter this advice: After a quarrel starts in married life, the important thing isn't who started it but who is big enough to end the disagreement.

A person can't always be happy, but she can act and look happy, and soon happiness will be back in her heart. People enjoy being around a happy person and shun a person who just sees the black side of every situation. If it doesn't come easy for you to be an optimist, the time to start changing is now. Maybe it will be role playing at first, but soon it will be second nature to you. Time doesn't stand still while a person looks at the dark side of life, but it seems to slow down. Optimism and time flying go together.

When a child comes in from school with a scowl on his face and blame tagged onto everyone but himself, sit down with him and spread each incident on the table and discover what really lay back of each one. It is easy to jump to the defense of one's own child, but the fairest outlook is to ask him what he did to deserve the act against him. There are two sides, maybe even three, to each circumstance and a fine balance of blame in between. Nothing is as bad as it seems at first glance. It is good to teach a child that he must take the consequence of his act, work hard at righting it, decide never to make the same mistake again, then happily forget it. Tomorrow is a brand new day.

The choicest people in this world are those who have every reason to (Continued on following page)

Sunny Side Out

(Continued from preceding page)

walk around with unhappy looks on their faces and negative reactions to their deeds but who can still appear graciously happy and lift those around them. This attitude doesn't happen overnight and must be cultivated minute by minute. A tiny baby must look up into the happy face of his mother. He must hear her sing and learn the sound of her laughter. Then, year by year, he too will grow into a happy, optimistic individual.

FUN FOR ALL IN THE KITCHEN

If a mother can be patient enough to let the little people in the home come into the kitchen and help, she can create a lasting happy climate. To stand at Mother's elbow and stir and mix and taste is something never to be forgotten. Some of us have memories of making Christmas candies with Mother, of molding fondant into pieces and with precision placing a nut right in the center of each. Others may have had the privilege of putting both hands into dough and actually kneading bread. A common fun time is in rolling and cutting cookies into a dozen different shapes.

In any kitchen there is adventure that carries over into the realm of magic. Lucky is the child who is involved.

CHILDREN-HELPING RECIPES

After-School Cookies

(4 to 5 dozen cookies)

- ¾ cup shortening
- ½ cup brown sugar, firmly packed
- ½ cup sugar
- 2 eggs
- 1 teaspoon vanilla
- ½ teaspoon lemon flavoring
- 1½ cups flour
- ½ teaspoon baking powder
- ½ teaspoon baking soda
- ½ teaspoon salt
- 1 tablespoon grated orange peel
- 1 tablespoon grated lemon peel
- 1 6-ounce package butterscotch pieces
- ½ cup chopped nuts
- 2 cups quick cooking oats

First assemble and measure all ingredients. This makes it easier for a child of eight or nine to make a success of baking these cookies. Mix the flour, baking powder, soda, and salt. Cream the shortening and sugars, and add the beaten eggs and flavorings. Add the dry ingredients. Fold in the butterscotch pieces, the orange and lemon rinds, the nuts, and the rolled oats. Mix well. Drop by rounded teaspoonfuls about 2 inches apart on greased cookie sheet. Bake at 375 degrees F for about 10 minutes, or until lightly browned.

Anise Butter Cookies

(5 to 6 dozen cookies)

- 1 cup butter
- ½ cup sugar
- ¼ teaspoon salt
- 1 teaspoon vanilla
- ½ teaspoon crushed anise seed
- 2¼ cups flour
- Granulated sugar
- Candied cherries, half pecans, half walnuts for decoration

Cream butter and sugar together until light and fluffy. Add salt, anise seed, and vanilla. Blend thoroughly. Gradually add flour. Chill 1 to 2 hours. Shape into balls 1 inch in diameter; roll in sugar. (The children will love to do this.)

FIRST FLIGHT

BY VERDA P. BOLLSCHEWEILER

*I pinned a silver Eagle on my son,
This just past child, bright promise
of a man,
And as on me he pins the smaller
one,
I gratefully recall how it began.*

*The "On my honor," watchword of
a Scout,
The "good turn daily" he performs
with zest,
The "Be prepared," and thrill of
camping out,
Though I was loath to see him
leave the nest.*

*Now as he pins this miniature on
me,
I thank the noble men who had a
part,
The dedicated scouters, so that he
Can wear an Eagle badge above
his heart.*

Place on baking sheet and with the bottom of a glass flatten to ¼-inch thickness. Decorate. Bake about 8 minutes in a 375 degree F oven, until lightly browned around the edges. Store in airtight container.

Yummy Gingerbread

(a child can make it)

Fold half the drained fruit from a can (1 pound 14 ounces) of fruit cocktail into a package of gingerbread mix. Bake in a 6-cup ring mold according to gingerbread mix baking directions. Heat fruit cocktail syrup and remaining fruit. Thicken slightly with cornstarch, stir in one tablespoon butter, and spoon over the cooled inverted cake.

Spring Jam (makes 8 medium-sized jars of jam)

This recipe requires mother's help.

- 3 cups prepared rhubarb (about 1½ pounds)
- 5½ cups sugar
- ½ bottle fruit pectin

Slice thin the red-stalked rhubarb. Do not peel. Simmer in ¾ cup water, covered, until soft, about 1 minute. Measure 3 cups into a very large saucepan. Add the sugar and mix well. Bring to a full rolling boil over high heat. Boil hard 1 minute, stirring constantly. Immediately remove from heat and stir in the pectin. Stir and skim off foam with a metal spoon. Then stir and skim for 5 minutes to cool slightly. Ladle into glasses. Cover at once with hot paraffin. This jam is delicious, especially when you fold in a few nuts as you serve it.

Pear Dessert (a child can make)

- 1 3-ounce package lemon-flavored gelatin
- 1 3-ounce package lime-flavored gelatin
- 1¾ cups boiling water
- 1½ cups cold water
- ½ cup coarsely chopped walnuts
- 1 can (1 pound 13 ounces) pear halves, drained
- Maraschino cherries

Combine the gelatins and dissolve in boiling water. Add cold water and stir. Chill until syrupy. Fold in walnuts. Arrange pear halves in a

1½-quart mold, placing cherries in pear cavities. Spoon gelatin mixture over pears. Chill until firm. Unmold and serve topped with sweetened whipped cream flavored with grated orange rind.

Supper Soup (serves 4 to 5)

- 2 cans condensed beef broth
- 1½ soup cans water
- 1 bay leaf
- 4 cloves
- 1 teaspoon grated lemon rind

Combine all ingredients. Simmer a few minutes to blend flavors. Remove the bay leaf and cloves. Garnish with thin slices of lemon. This is good served with an egg salad sandwich and the pear dessert on a Sunday night.

Chili-topped Franks (a child can prepare)

- 6 frankfurters
- 6 frankfurter buns
- 1 1-pound 4-ounce can chili with beans
- ¾ cup chopped onion
- ¾ cup grated Cheddar cheese

Cut the frankfurters and buns lengthwise, almost through. Place buns, cut side up, in a 12 x 9-inch baking pan. Place frankfurters, cut side up, on buns. Combine chili and onion and spoon over frankfurters. Sprinkle with grated cheese. Bake in a 450 degree F oven about 10 minutes or until frankfurters are heated through and cheese is melted.

Ham and Peanut Butter Sandwich (6 servings)

- 12 ounces sliced ready-to-serve cooked ham or minced ham slices
- 6 slices white bread
- ¾ cup peanut butter
- ¼ cup salad dressing
- 2 tablespoons coconut

Toast the bread on both sides. To make each sandwich, cover each slice of toast with 2 ounces sliced ham. Spread ham with 2 teaspoons peanut butter, then 2 teaspoons salad dressing, and sprinkle with 1 teaspoon coconut. Place sandwiches on a cookie sheet and bake in a hot oven about 400 degrees F

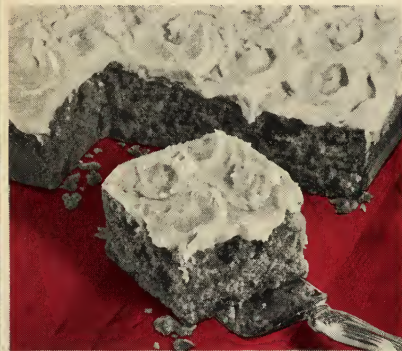
for 10 minutes or until lightly browned. This is a good sandwich to serve with soup.

LITTLE LOAF BREAD (makes 9 loaves)

- 2 cups lukewarm water
- 3 tablespoons sugar
- 2 envelopes granular yeast
- 6 cups flour (approximately)
- 1½ tablespoons salt

Pour lukewarm water in a warmed mixing bowl. Add sugar and yeast, and stir until dissolved. Add 3 cups of the flour and the salt. Beat hard for 2 or 3 minutes. Add the rest of the flour slowly. Knead for about 5 minutes until dough is springy and forms a smooth ball. Put in bowl, cover, and allow to stand in a warm place until it doubles in bulk. Shape into 9 individual loaves and put in small (5½ x 2½ x 1½) greased loaf pans. Sprinkle with sesame seeds. Again cover and let rise in a warm place until tripled. Bake at 400 degrees F for about 20 minutes or until golden brown. Remove from pans and serve hot. Children will love the small loaves.

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'LASSES 'N SPICE CAKE

- | | |
|---|---------------------------|
| 1 pkg. Red Star Active Dry Yeast | 1½ cups all-purpose flour |
| 1 cup warm water (110-115°) | 1 tsp. salt |
| 1½ cups all-purpose flour | ½ tsp. soda |
| 1½ cups sugar | 1 tsp. cinnamon |
| 1 cup shortening, part butter | ½ tsp. nutmeg |
| 3 eggs, room temperature | ½ tsp. cloves |
| ½ cup Brer Rabbit Molasses, Green Label | ½ cup finely chopped nuts |
| | ½ cup cut-up dates |

Soften yeast in water; add first 1½ cups flour; beat until smooth. Set aside in warm place 30 minutes. Cream sugar and shortening; add eggs and blend. Add molasses and beat until smooth. Stir in yeast mixture; blend. Measure second amount of flour with soda, salt, and spices and add, beating well until smooth. Stir in nuts and dates. Pour into well-greased and floured 9x13x2-inch pan. Cover. Let rise in warm place one hour. Bake in preheated moderate oven (350°) 50 to 60 min., or until center springs back when lightly touched.



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HALL'S REMEDY

Salt Lake City, Utah



APPLIED EDUCATION

BY MABEL-RUTH JACKSON

● I spent a few weeks recently with a favorite niece, Betty is married and has one child, five-year-old David. Davie, who attends kindergarten, is a lovable, eager youngster, and he seems to be uncommonly well-adjusted and happy. I soon discovered at least one reason for this.

He would come home from kindergarten bubbling over with enthusiasm about the games he had learned to play that day or the things he had done. Often he would hold a sheet of paper on which was a drawing he had made—a pink house with a green chimney and yellow doors; a man with head, long legs and arms, but no body; or a red daisy with a stem like a tree trunk.

No matter what Betty was doing, she would stop to hear about the new game or admire his work. I was so glad. I could not have borne it, I thought, if that glorious enthusiasm of his had been dampened by a lack of response from the one he loved most.

But Betty went farther than that. Davie's picture was pinned to a green desk blotter that had been hung on the wall for just that purpose. It was where Daddy would be sure to see it when he came home and say, "Well, well, what have we here?" I smiled to myself as I watched the youngster walk by it with an elaborate effort of unconcern and noticed how his eyes gave a proud, sidewise glance at it as he passed. He had done something all by himself, and his achievement had been recognized and honored. As with all creators,

it was an incentive toward further effort.

One day he brought home a flag he had made of paper, with pasted-on Stars and Stripes. "Mother," he asked, "could we put it in the window?"

"In the window?" she repeated, considering, I supposed, where it would be least conspicuous—the house was modern and the windows shining clean.

"Yes, Mother. Could we put it in the front window where folks could see it? Could we, Mother?"

She bent and kissed him. "Of course we could, darling," she said impulsively, and she helped him attach it to a front windowpane with Scotch tape.

The pleasure on his small face was reward enough, I thought, for what some housewives would not have tolerated, but Betty had made him know that this was his home as well as that of his parents.

Another afternoon he returned with a small, pink paper basket. "Look at the basket I made," he said. "It's to put things in. Could we put something in it, Mother?" he asked anxiously.

"Well—let's see," his mother said.

"Matches would look nice in it," he said, after a moment's thought.

"Do you think we should put matches in a paper basket, Davie?"

After another moment's consideration he said, "I guess they might burn it all up," and added kindly to me, "You have to be awful careful about matches."

"Could you make some more like these?" his mother asked him.

He nodded. "If you help me a little if I can't remember."

"Then I've thought of something," Betty smiled. "You make one for Aunt Mabel-Ruth, one for Daddy, and one for yourself. This one will be for me. Tomorrow night for dinner we'll put little candies in them and put them by our plates, and it will be a party. You have some colored paper, and you can make them different colors."

The delighted smile on Davie's face showed how he felt about the use to which the basket would be put.

"You go to a lot of trouble," I commented to Betty later, "but what a lot of pleasure it gives Davie."

"It does, doesn't it? I want him to be happy. But there's more than that to it. We, as a family, talk about the things we do. I may speak of some new flowers I have set in the garden, or a club paper I wrote and read. John tells of an order for one of those new houses he has designed. I want Davie to

feel what he does is important, too.

"Then I have another idea about it—these little things that Davie learns to make. I believe the phrase 'applied education' is not too big for the thought back of it. I've thought this way of treating what he makes may get Davie into the habit of bringing home and into his life the things he makes and learns at school—all his school years, I mean." She looked at me appealingly.

"I'm sure you're right," I said promptly. "A teacher said to me once that it seemed to her most of her pupils thought of school life as something quite apart from their home life. You are teaching Davie to co-ordinate them, and beginning early when his mind is most moldable. Because they are 'little things,' as you call them, many mothers don't realize what wonderful opportunities they afford for character building. Such experiences often have an influence on a child's life quite out of proportion to their apparent significance."



HOME, SWEET HOME

● The loud heavy footsteps are boys.

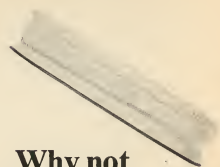
The light skipping footsteps are girls.

All families should have both kinds of footsteps. In fact a family isn't quite complete without boys and girls. Of course, sometimes there are a mother, a father, and all boy children, and sometimes there are a mother and a father and all girl children. This is all right because the families still have boys and girls and loud and soft

footsteps can be heard throughout the house. It is good for an all-boy-children family to keep in mind that mother is a girl and constantly to love and protect and cherish her, and in an all-girl family it is well to keep in mind that father is a boy and needs respect and admiration and love.

There is nothing else on earth quite like a family. It has been called the backbone, the foundation, the basis of civilization. Let's make it so. *FBP*

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The Church Moves On

(Continued from page 186)

Johnson often uses], I want you to know that I was thinking of you during my inaugural ceremonies, and I think you will be pleased to know that the singing of the Tabernacle Choir was the best thing connected with the ceremonies. They did wonderfully well. They had a very difficult time getting here, and they were worn out, but their physical discomforts were not reflected in their voices. You can be mighty proud of your work with them, and the whole world heard them by Telstar television and radio. I think you will be getting some very fine reports about them." [President McKay replied: "I am highly honored to receive this call. I am thankful to know that you were satisfied with the singing of the choir and to know that I was in your thoughts during this busy time." President Johnson also spoke with Sister McKay, admonishing her, "Take care of my good friend, President McKay." Then speaking to the LDS leader again, he once more expressed appreciation for the choir and said: "God bless you, President McKay." "The Lord continue to bless you," President McKay replied. "Good night," said the President, "and give my love to Mrs. McKay."

Weather conditions at the Salt Lake airport allowed the planes carrying the homeward-bound members of the Tabernacle Choir to land this evening.

22 President and Sister David O. McKay flew from Salt Lake City to southern California for a vacation and rest.

NEW DUDS

BY GLADYS HESSER BURNHAM

*Pussy willow's coat of brown
Is buttoned up and buttoned down.
March wind's icy blast is chill
Awaiting sun's warm breath. It will
Melt the snow and burst the buds:
Puss fill don her new gray duds.*

This I Believe

(Continued from page 247)

they were not well enough versed in the teachings of Christ. They can't see the forest for the trees.

The remedy for all our problems is found in the sermon's golden rule. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: . . ."

(Matt. 7:12.) However, in this day and age, we are failing to heed this wise counsel. Too often when a good deed is done, the first thoughts that enter the minds of some are: Whom are they trying to impress? What are they trying to gain? What is their ulterior motive? Individuals reflect their own attitude by thinking these things. We are what we think.

"Judge not, that ye be not judged"

COUNSEL STUDENTS TO CONTINUE EDUCATION

BY WILLIAM E. BERRETT

CHURCH DEPARTMENT OF EDUCATION

Parents and church officers who counsel students regarding their education beyond the high school level should consider the following factors: First, we should encourage all of our youth to continue their education beyond high school, with emphasis upon either colleges or vocational schools. Second, we are concerned that all such students continue systematic weekday study of church scriptures and practice. This latter can be effectively done in either church colleges or institutes of religion. The institutes of religion established by the Church have proved effective in developing leadership and holding our young men and women to the Church. We desire full support of these institutes and are organizing wherever we have a suitable institute building a student ward so that students can obtain weekday instruction and Sabbath worship.

In counseling students whether to go to a church college or to other state or private colleges, keep in mind that it is important to retain parental influence during the early college years, and where students can remain at home while obtaining the above-mentioned training, this becomes a vital factor both as to retaining home influence and to curtailing dollar costs.

We should also keep in mind the student leadership needed in institutes of religion in reaching nonmembers and lukewarm members of the Church. Returned missionaries might well render a special service by attending local institutes of religion where their leadership can be used and enhanced. Students granted scholarships by state schools where institutes of religion are available should ordinarily accept such financial aid in order to relieve the financial burden upon the family.

Parents should keep in mind that the doors of Brigham Young University and other church schools will still open to all students who qualify for admission. When students can qualify for admission and parents can afford the cost, church schools will still be an effective place to obtain an education as they have been in the past.

*See page 207 for letter
from First Presidency.*

(ibid., 7:2) was the scripture that Abraham Lincoln said gave him the strength to do what he thought was right. The book that had the greatest influence on Lincoln's character was the Bible.

This book is studded throughout with advice on personal conduct in everyday affairs, as are the other standard works of our Church.

The Bible dwells at length on the history of Israel. From this record we can see the Lord feels we have a duty to our country as well as ourselves. I believe that we youth can contribute to the strength, the freedom, and the welfare of our nation. Our obligation to ourselves is to take an interest in what is going on in the world. As Dwight D. Eisenhower said, "To develop fully your own character, you must know your country's character." I believe that through the concepts of our church doctrines, we may fulfil the obligation that we owe our country, ourselves, and our God. Many of us say, "Oh, what can I do? I'm just a kid, no one will listen to me." How very wrong we are! It is often the small screw that holds the large machine together. More and more the youth of today are getting a voice in what is done in the home, school, and nation.

We get out of life just what we put into it. We are judged in heaven by our deeds on earth.

You are the handicap you must face,

You are the one who must choose your place,

You must say where you want to go, How much you will study the truth to know,

God has equipped you for life, but he

Lets you decide what you want to be.

(Marvin O. Ashton, *The Scouters Minute*.)

I believe that the youth have the moral courage to withstand the temptations and pressures of social life, if we follow our "Blueprint for Happiness." As the immortal lines of "Invictus" say, "I am the master of my fate; I am the captain of my soul." (William Ernest Henley.) I must decide.

Wisdom is only found in truth.
—Goethe

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A Spoonful of Sugar

(Continued from page 199)

Help the child to understand that Goliath is symbolic of the "giants" in the form of temptations and social pressures constantly facing the youth of the Church. Let him list the "giants" he is now concerned with.

An occasional "Family Home Evening exchange" can be very beneficial and stimulating. Through inviting another family to join with you, ideas can be exchanged; children are encouraged to do their parts well; and a renewed appreciation for the Family Home Evening can be felt by everyone.

Some Answers

In our contacts with members of the Church during the past few months, certain questions have been asked over and over again. Many people ask how long the Family Home Evening should last. Our first attempt several years ago when our children were all toddlers and preschoolers lasted about fifteen minutes. Now we enjoy being together in a Family Home Evening about an hour. We still have toddlers and preschoolers, but with several older children to lead the way it becomes easier to conduct a Family Home Evening. Parents of busy teenagers should play it by ear, too. The time may vary from thirty minutes to the entire evening, depending on the lesson and activity and the outside activities of family members. It's not the length of time that counts; it's what you put into the time that will produce dividends over the years.

Many parents of older children are wondering how to interest their families in this program. Here are some suggestions for older children's participation:

Plan and conduct the Family Home Evening. One is not likely to be bored with his own plan!

Prepare lessons and teach the younger children. The teacher always learns most!

Study and give reports on gospel topics, missionary experiences, current events, career opportunities and requirements, or any other similar subject.

Prepare and present book or article reviews on such subjects as

the gospel, historical events, cultural information, or current events.

Conduct cottage meetings with family members and present a lesson from the missionary plan.

Give short (or longer) impromptu talks on an assigned subject.

Participate in a gospel spelling bee and spell or define (or both) such words as patriarchal, priesthood, Melchizedek, Aaronic, dispensation, millennium.

Play Twenty Questions on a gospel subject.

What can be done to handle a wide age variance in a family?

Grown children could teach the younger children.

The Family Home Evening could be presented in two sections—one early in the evening for the younger children, and then after they have

HIDDEN TREASURE

BY JEAN RABEY

*Spring is a storage-locker,
A deep freeze, old, yet new,
Holding all the resources
That she has access to.*

gone to bed, the older ones could meet together.

The family could alternate weeks. The program for one week could be centered around the younger children; the next week it could be styled to meet the interests of the older members.

After the opening song and prayer, one parent could direct the lesson and activity of the younger children while the other parent works with the older children in another part of the house. Then the entire family could reunite for the closing song and prayer and the refreshments.

These suggestions perhaps don't present an ideal Family Home Evening, but any one of them would be better than no Family Home Evening at all in homes where an age variance situation exists.

What can widows, widowers, and couples who have reared their children do to hold Family Home Evenings?

Meet with their children and

grandchildren.

Accept invitations to join with a younger family in the ward or neighborhood. (Younger families should be alert and gracious enough to include a single or an older person in a Family Home Evening occasionally.)

Extend invitations to younger families to meet in their homes. It could make a Family Home Evening even more special to children to meet once in a while in someone else's home and enjoy refreshments.

Get together with several other widows, widowers, or couples to study the gospel systematically.

A rancher drove his pickup truck across a frozen reservoir one day last winter. The ice broke, and the truck plunged into eleven feet of water. The rancher tried to open the door, but couldn't. Finally, with water almost up to his head, he broke the truck window and forced his body through. He came up under the ice.

He held his breath, opened his eyes, and swam until he found the hole made by the truck.

He came up gasping for air, but he had nothing to grip to allow him to climb onto the ice from the frigid water of the reservoir. The forty-four-year-old rancher laid his arms on the ice and waited until his gloves and sleeves froze to the surface. Then he hauled himself out.

The rancher was alone, seven miles from camp. His wet clothing froze to ice in minutes in the eight degrees below zero temperature.

He set out and walked the seven miles, his frozen clothing cracking with every step. Finally, he staggered into his cabin, built a fire in the oil stove, waited until he was warmed, then set out on horseback to a home of a friend, three miles away.

What was this rancher fighting for? He was fighting for life. Because of this he performed a nearly impossible feat.

As mothers and fathers, we are also fighting for life. We're fighting for the happy, successful lives of our children. We're fighting for their eternal lives. No effort could be too great to make this life possible. Surely we will follow the counsel of our living prophet of the Lord and teach our children the gospel in the home.

Era of Youth

*Watching youth
in action is like
coming in with the
tide. There is
exhilaration!*

There is the
swell of life rushing
forth to be met. One feels
the pull of distant
shores where dreams wash
against realities
and heartbreak is an
ever present undertow.
To be young is glorious.

To be caught
up in the wave
of doing the inimitables of
youth is sheer excitement
and something
to be shared with older ones
and younger ones
and contemporaries
who have never learned
or have simply failed
to realize the blessings
of this

particular age.
In this issue . . .
you've been framed . . .
caught in the moments
of your lives
that matter.



Marion D. Hanks, Editor
Elaine Cannon, Associate Editor

You've Been Framed





you've been framed . . .

. . . fiddling and funning

Music hath charm . . . and real joy, too, when disciplined effort makes it **good** music (left).

(Yvonne Barlow and Liza Simmons, Kaysville Stake.)

Gallery-going is one of this generation's new excitements (above).

(Brenda Richards, Lucille Green, and Paul Reynolds, Holladay Stake.)



you've been framed . . .

looking the way teens like to look . . . the prerogative of youth like Doug Davis (Layton Stake) and Sue Swan (Kaysville Stake) (left).

The past finds a place in the lives of those with a future. Mary Ann Prigmore (Kaysville Stake) and David Adams (Layton Stake) look at a plaque from Joseph Smith's office (Right).

Fun doing homework and preparing for family hour? . . . Sure! if you help each other. (Ronnie and Lucille Green, Holladay Stake.)









you've been framed . . .

. . . reading out loud to others—a great way of sharing and learning. (Ronnie Green, Jean Flygare, Brenda Richards, Paul Reynolds, and Lucille Green, Holladay Stake.) (left).

Handstand or volleyball smash—everyone can play at something.



you've been
framed . . . penning a poem

A young man and his horse . . .
friends, God's creatures both.
(Brent Carver, Kaysville Stake.)



A pencil can say many things;
All it needs is a hand for a guide.
A pencil has many things to say,
And the fingers of a little child
Can help it find its way.
(Stephanie Harris, age 11, East Mill Creek Stake.)

Sure-handed on the ball field,
steady with a soup server,
Doug Davis (Layton Stake) does both.









you've been framed . . .

. . . at hearthside . . .

Faces in firelight: Mary Ann Prigmore (Kaysville Stake) and David Adams (Layton Stake) sharing quiet talk, dreams, and mission plans. (left).

Parlor polo games can be purchased in stores, but Ned Cannon (Ensign Stake) built several and gave them away—and firmed some friendships, too (above).

rogues' gallery . . .

Stop!

Look!

Here and now!

Learn a lesson about how an ideal LDS boy or girl SHOULD NOT look.

These close-ups in our Rogues' Gallery remind

us of the quotation of Robert Burns that President David O. McKay has repeated so often over the years.

O wad some Power the giftie gie us

To see oursels as ithers see us!

It wad frae monie a blunder free us.

An' foolish notion:

—Robert Burns

Pictures posed by Beverley Shaw, Dave Shaw, Delbert Ebart, Vickie Holbrook, and Leon Wilcken, Murray 15th Ward, Murray Stake.



A skirt too short,
too tight to please,
And what a chill
for knobby knees!

A glass that bears
a lipstick's traces
Makes one think
unkindly phrases.



He holds her hand
and well he should
They make a pair
no others would.



A "mod" he claims
has long-ish hair.
We think it's simply
shaggy fare.

She **must** be sitting
there for laughs
With all that slip
and all those calves!



Oh, one who stretches
gum gets stuck.
His social life needs
more than luck.

He hovers o'er his
dinner plate
As if in constant
starving state.

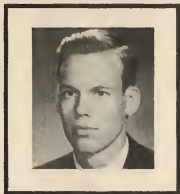
A mixed up fellow
lounges there—
He puts his **leg** on
that **arm** chair.



getting to know you . . .



Claude E. Crow, a Mormon teenager on Guantanamo Bay naval base, was the first Eagle Scout ever to achieve the award at Guantanamo. Received the first Duty to God award given in Guantanamo Branch, of the Florida Mission. President, Protestant youth fellowship group. Working on water purification plant to supply water for base personnel. About living the gospel among non-Mormons: "I feel that by trying to live my faith I have made many friends I might not have had otherwise."



Michael Halverson, senior at Central Union High School, El Centro, California, has been president of high school junior class, high school California Scholarship Federation club, Key Club, seminary, teachers quorum. Two-year football letterman. California Boys State. Chairman, vocational guidance committee of Key Club for California, Nevada, Hawaii. Scholarship student at Arrowhead Music Camp. Duty to God award. Five individual awards. Plans to attend BYU after high school graduation.



Music, music, music is the life of Brenda Bennion, 18, Sacramento. She's been organist in the ward since she was 13, Junior Sunday School chorister for 5 years. Teaches piano students. Sings solos for roadshows, music festivals, church meetings, funerals, weddings. Sings in choir in church and school. Composed music for roadshow. Lends a hand in costume and make-up for ward and stake drama productions. Does exhibition ballroom dancing. Four-year seminary graduate.



Ron Nunnally is a Mayfair High School, Lakewood, California, graduate, class of '64. University of California freshman in electrical engineering. High school student body vice-president, chairman elections and by-laws committees, student body cabinet parliamentarian. President, Leadership Club. Student government columnist in student newspaper. Lakewood Coordinating Council. Mayor-for-a-day in annual youth day in Bellflower. California Association of Student Councils convention.



Christine Sproul was 1964 valedictorian at William S. Hart High School, Newhall, California. Received Outstanding Youth award, girl of the year, outstanding student, outstanding English student, outstanding speech student, Arrowhead service award. Life member, California Scholarship Federation. Student body vice-president. Girls athletic association vice-president, inter-club council president. Helped organize Junior American Field Service chapter, serving as president. AFS finalist. Girls State. Piano teacher; solo piano recital; pianist in Sunday School, Mutual, seminary. Seminary graduate.



John Miller, 17, is US Golf Association national junior amateur champion. Won during 1963-1964: Robert E. O'Brien Memorial Junior Tournament, San Mateo; City Prep Championship; California Junior Championship, Pebble Beach; San Francisco News Call Bulletin City Tournament; Northern California Junior Title. Priest with four individual awards, YMMIA ward sports director.



Terri Ann Thornock, Twin Falls, Idaho, fifteen-year-old Mia Maid, is "Miss Physical Fitness of America for 1964." Winner, regional physical fitness competition at Dance Educators of America convention in Salt Lake City. Won national title on stage at New York World's Fair. Earned three individual awards, Worker Bee, Honor Bee, Mia Joy. Junior Sunday School secretary.



Les Brown, 14, South Pasadena, California, awarded William T. Hornaday Gold Medal for distinguished service in conservation. Medal given by National Council of Boy Scouts in cooperation with New York Zoological Society. Les is third recipient in Los Angeles Area Council since 1920. Earned three conservation merit badges for forestry, soil and water conservation, wild life management. Eagle Scout, candidate for Pasadena Scout of the Year. Member South Pasadena Ward.

The Last Word

One thing you can give and still keep is your word.

Now are the winds about us in their glee,
Tossing the slender tree;
Whirling the sands about his furious car
March cometh from afar.

—William Gilmore Simms

"Willie, why do you talk
so much?" "I don't
know any big words, so
I use lots and lots of little
ones to make up for it."

Happiness is that pleasure
which flows from
the sense of virtue and
from the consciousness of
right deeds.—Henry More

Girls in a family are
like spring among the
seasons.—Bashir Ahmed

Knowledge is one thing
that doesn't become
secondhand when used

Like an army defeated
The snow hath retreated, . . .
The Ploughboy is whooping—anon—anon!
There's joy in the mountains:
There's life in the fountains: . . .
The rain is over and gone.

—Wordsworth, *Written in March*

A man's temper improves
the more he doesn't use it.

The City of Happiness is
located in the State of Mind.

Spring has come when you can put
your foot on three daisies at once.

So long as we are loved by others I
would almost say we are indispensable;
and no man is useless while he
has a friend.—Robert Louis Stevenson

*If you will let me, I will wish you in
your future what all men desire—enough
work to do, and strength enough
to do your work.—Rudyard Kipling*

Little George was very piously trained, but he had a strong will and disliked very much to yield. When he was disobedient, his mother was accustomed to make him stand in a corner of the room for a while. One night, after he had been more than stubborn, he knelt to say his evening prayer and made this petition: "O Lord, bless Georgie and make him a good boy, and don't let him be naughty again never—no never, 'cause you know, Lord, when he is naughty, he sticks to it!"



Don't think of it as losing a cake.
Think of it as gaining big sticky smiles from
little boys you love. And a feeling you've done
something special. Very special—when you
bake it by hand...bake it by heart...bake it
with Fleischmann's Yeast.



FROSTY RAISIN-PECAN CAKE

½ cup milk ½ cup sugar
½ teaspoon salt
½ cup (1 stick) Fleischmann's Margarine
2 packages Fleischmann's
Active Dry Yeast
½ cup warm water (105°-115°F.)
2 eggs 4 teaspoons grated orange peel
¾ cups unsifted flour
1 cup cooked chopped raisins
½ cup chopped Planters Pecans
Confectioners' sugar frosting

Scald milk; stir in sugar, salt, margarine. Cool to lukewarm. Dissolve yeast in warm water in large warm bowl. Add lukewarm milk mixture, eggs, grated orange peel, 2½ cups flour. Beat until smooth. Measure off 1 cup of batter; to this add prepared raisins (see below) and pecans. To rest of batter beat in 1½ cups flour. Cover both mixtures; let rise in warm draft-free place until doubled, about 1 hour.

Turn out larger portion of dough onto floured board; roll to 10 x 16-inch rectangle. Spread with fruit-nut batter. Roll

up dough to form 16-inch roll; seal edge. Place, sealed edge down, in greased 10-inch tube pan. Cover; let rise in warm draft-free place until doubled, about 1 hour. Bake at 350°F. 30 minutes, or until done. When cool frost with confectioners' sugar frosting. Makes 1 round cake.

To prepare fruit: Place raisins in pan with 2 cups cold water. Cook until water boils rapidly for 1 minute. Drain and chop. (Dates may be substituted for raisins. Remove pits from dates before chopping.)



"Let's see now, do we have everybody?"

Like the classic story of the
tourist family who left
one of their children back at
the service station,
many families overlook
younger family members
in their insurance programs.

It's a good idea to have
your Beneficial man help you
make sure that you have
everybody covered.

One sure way is with a Beneficial Family Benefactor Plan

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every child in your family *now*, but
allows for future additions . . . at no
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insurance when they get older.

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